The LUTHERAN

NATURE PROVIDES THE CATHEDRAL

Summer campers worship under the trees

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, No. 46

AUGUST 13, 1952

CENTS

The Secret of Success

ONCE UPON A TIME THERE was a noble king named Nimrod, a mighty hunter. He ruled thousands of years ago over a land called Shinar.

The people of Shinar were very proud of their land and decided to undertake a great building project which would be a permanent monument to their country. In later years Egyptian kings had the same idea when they built the pyramids and the sphinx.

At Shinar they started to erect a huge tower, which would reach up for thousands of feet into the air. The base of the tower was several hundred feet wide.

For a while they energetically cut stone, made bricks and mortar. The tower began to rise and people said, "Now we will make a name for ourselves that will last forever."

GOD KNEW THAT THEIR PURPOSE was selfish. The tower would not help anybody. It was simply an example of misdirected ambition. So God confused the language the people spoke and one day they found that they could no longer understand each other. Some piled up bricks, others knocked them down. One workman carried mortar in one direction, while others carted it back the other way. There was utter confusion and the whole project ended in disorder.

Nothing can succeed without God's blessing.

The LUTHERAN — News Magazine of the United Lutheran Church in A

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor
Richard T. Sutcliffe, Assistant Editor

Edmund W. Jones, Art Director. Staff Writers: Norman Berner, Mrs. Marcus Lornell, Mrs. A. J. Irvin, Earl S. Rudisill, Robert E. Van Deusen

COMMITTEE ON CHURCH PAPERS: The Rev. Edward T. Horn, D.D., Chairman; the Rev. Robert D S.T.D., Secretary; Mr. Hjalmar Bjornson, the Rev. Charles K. Fegley, D.D., the Rev. Ernest J. Hd Mr. John George Kurzenknabe, the Rev. George E. Meetze, Dr. W. Emerson Reck, Rev. Joseph Sittler

PUBLISHED WEEKLY by the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, P H. Torrey Walker, Business Manager. C. A. Bongarzone, Circulation and Advertising

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN,** 1228 Spruce Street, Philad 7, Pa. Please allow four to six weeks for changes of address and renewal orders to b effective. To insure accuracy on changes of address, please include present address together with your new address.

Subscription Price, $3.50 a Year. Copyright, 1952, by the United Lutheran Publication House Printe
Entered as second-class matter, October 29, 1923, at the Post Office, Phila., Pa., under act of Ma

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NEXT WEEK: Lutherans on Canada's Plains - By George B. Ammon

THE CHURCH IN THE NEW

Batak, India churches join LWF

Membership in the Lutheran World Federation reached a new peak of 52 church bodies in 25 countries, representing more than 50 million Lutherans, when at its first plenary session the LWF Assembly at Hannover, Germany, accepted the Batak Protestant Christian Church of Indonesia and the South Andhra Lutheran Church of India.

The Batak church, with 600,000 members, sprang from the heroic missionary work of German Pastor Ludwig Nommensen, who arrived in what was then the Dutch East Indies in 1861. Among cannibals, where others before him had failed, Nommensen succeeded in establishing a church which has grown to become the largest Christian church in Indonesia and the largest Lutheran body outside the western world. Though cut off from European contacts during the war, it has now become self-sustaining to a large degree.

The South Andhra Church, one of 10 Lutheran bodies in India, is the seventh from that land to join the LWF. Its membership is 12,000.

Hungarians praise Communism

Before the Hannover meeting, leaders of the Communist-approved Hungarian church had leveled a Moscow-inspired propaganda blast against the "germ warfare" being waged by western powers. Delegates impatiently awaited the moment when Hungarian churchmen would speak out at Hannover.

The moment came when Presiding Bishop Lajos Veto of the Hungarian church told the Assembly that his church "accepts with gratitude to God the new social order" created in Hungary country's Communist government. ligious revolution of elemental called the church to repentance whole old, sinful social system support the church had given this system out of a desire for materia

NEW LWF PRESIDENT

Bishop Hanns Lilje, of Hannove many, was elected to a five-yea dency of the Lutheran World Fed

The Hungarian church, Bishc declared, has "successfully tackle problems which, sooner or later, v all churches on this earth, part when the old, obsolete form o organization will be superseded society of the future."

Many delegates objected to the cal overtones" of the address. No delegates proposed a resolution t therans regard dictatorship as "a government not acceptable to Goc

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tion for Ordass

emonstrations of the noisy type as- ıted with political conventions don't r at LWF assemblies. But a spon- ous ovation took place at Hannover wing Bishop Veto's speech, when Petrus Bersell of Minneapolis told the garian churchman that Lutherans ıghout the world regretted that op Lajos Ordass, vice president of Federation, could not represent the garian church at the Assembly.

ne ovation resulted when Bishop Or- name was mentioned. "We look nd the speaker from Hungary to the 000 Lutherans of Hungary who are g under the cross," Dr. Bersell said. turally, great sorrow fills our heart the voice of Hungary on this occa- is not Bishop Ordass."

shop Ordass was forced from office 950 by the Communist government. t under close supervision in Hungary ould not obtain a travel permit to ıd the Assembly.

ne six-man Hungarian delegation at Hannover included Bishops Laszlo Deszery and Lajos Veto of the Lutheran Church of Hungary; the Rev. Karoly Grunwalsky, general secretary of the church; Dr. Miklos Palfy, professor of theology; Pastors Edmund Buchalla and Vilmos Gyongyosy.

Hungarians meet the press

Members of the Hungarian delegation at first had refused to appear for an interview with the 200 newsmen covering the LWF meeting. In a formal note, Bishop Veto said they would participate in the daily press conferences "when the German press will have published corrections of the erroneous statements published about Hungary until now." The Hungarians were said to object to reports that Bishop Ordass was being held under house arrest in Budapest.

They changed their minds after Bishop Veto's address, however, and faced the reporters. The reports about Bishop Ordass' house arrest are "not true," said Bishop Veto. "He was put on the retired

SCENE IN HANNOVER

Rathaus was left almost undamaged during the war. Vacant land was occupied uildings destroyed by bombs. Most of the rubble has now been cleared away

list in 1950 and the congregations elected Bishop Deszery as his successor." He did not explain why Bishop Ordass was refused permission to attend the Assembly.

Church representatives in Hungary have complete freedom of speech, Bishop Veto said. He would not give details of these freedoms, however, and Bishop Deszery declined to reply when asked if Christian churchmen in Hungary were forced to obey police-state rules.

Dr. Carl Lund-Quist, LWF executive secretary, said that no direct word had come from Dr. Ordass but that indirect reports indicated that he is "under extreme difficulty in communication."

The Lutheran church in Hungary is a "captive church," added Dr. Fry. "We know that the leadership of the church in Hungary is in some cases dominated by the government. This makes its relation to other churches difficult." The LWF maintains as close contact as possible with the Hungarians because "we know there are thousands of earnest Christians in the church in Hungary," he said.

Few attend from east

Chairs of the Polish and Czechoslovak delegations remained conspicuously empty at Hannover. From East Germany only 11 instead of the expected 5,000 participants finally registered. Of these, most had obtained travel documents before the Communist government imposed a ban on such permits. Several came directly from the International Missionary Council meeting at Willingen.

Among those from East Germany was Bishop Otto Dibelius of Berlin, chairman of the Council of the Evangelical Church in Germany. The Bishop's office is in East (Communist-held) Berlin although his home is in the western sector of the city. Also present from East Germany was Bishop Niklot Beste of Mecklenburg.

Celebration honors Muhlenberg

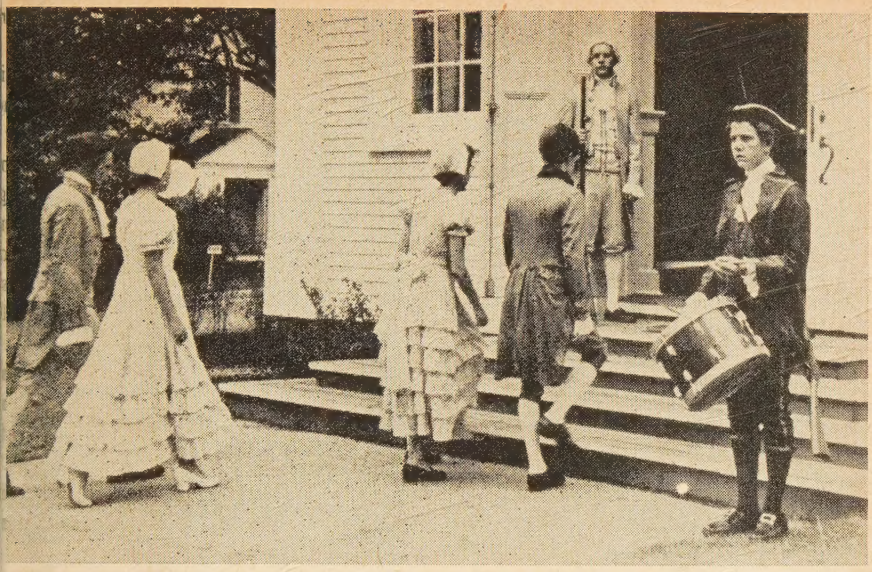
ULCA delegates and visitors jo
from Hannover to near-by Einb
Sunday, July 27, to pay honor
place where Henry Melchior M
berg, "Father of American Luther
was born in 1711. Muhlenberg
America in 1742, was instrument
tablishing congregations and or
the new world's first Lutheran sy
Pennsylvania Ministerium, in 17

Three ULCA pastors—Dr.
Herman, Dr. John Schmidt and
Eppling Reinartz—occupied the
of Einbeck's Lutheran churches fo
ing services. Afterward the ULC
gation, in a ceremony in the public
presented the city with a bronze
commemorating Muhlenberg's
ments in America. Addresses we
by Dr. Franklin Clark Fry and
Hanns Lilje of Hannover.

Communists "pension" priests

Seven Roman Catholic priests
Reformed church pastor have be
sioned off" and replaced by othe
favorable toward the governme
cording to a report from Hungary
of the "pensioned" clergy have b
der heavy attack for "failing to
the peace movement" or for "rea
and anti-state activity aimed at infl
the minds of youth." One was c
by a Budapest newspaper beca
"sermons show him to be an en
the people."

The Reformed church pastor, t
Istvan Demjen, grew a beard i
when the Communists seized p
Hungary and vowed "Until the
changes, I will not have my bea
Official papers complained that
sympathized with Cardinal Mi
and that "he has attended and pe
others to attend Catholic proce



CHURCHGOING 300 YEARS AGO

an service of long ago was re-enacted as a feature of 300th anniversary celebration recently at York, Maine. Drummer at church entrance sounds call to worship. r carries a musket to protect the congregation

ɔcution in Colombia

at Protestants were being perse- l in the South American land of Co- ia seemed a well-established fact week. Everybody admitted it. But was widespread disagreement about was doing the persecuting.

e disorders are "not religious perse- ns, but a communist-inspired cam- ı of unrest" said Colombia's ambas- · to the U.S., Senor Don Cipriano. strife is "mainly political in nature" ı the Washington (D. C.) *Catholic lard.* "It rages between the Liberals Conservatives and its victims include Catholics and Protestants." Pre- ly the Vatican newspaper had at- ed the Colombia "incidents" to "ir- nsible elements" and said the blame l not be placed on the ecclesiastical rchy (THE LUTHERAN, *July 30*).

. W. Stanley Rycroft, Presbyterian gn missions secretary for Latin America, returned from a trip to Colombia to report that Colombia's Foreign Minister Uribe "did not deny that there had been religious persecution, though he did try to place the blame on the Protestants themselves."

Dr. Rycroft reported Protestant churches in Colombia "strong and courageous in spite of the persecution, or perhaps because of it." He said the religious unrest appeared to be part of a virtual civil war in Colombia which has caused 30,000 deaths in the last three years. Since last December 94 cases of persecution of Protestants have been proven, he said.

Religion of candidates

Following the nominating conventions the usual crop of rumors has spread around the U.S. about the religious affiliations and beliefs of the candidates for high office. Since Gov. Alfred E. Smith's

unsuccessful campaign in 1928 the theory has been fostered by some that no Roman Catholic can be elected president of the U.S. Rumor-mongers have by this time spread insinuations that all four of 1952's top candidates are Roman Catholics. The facts are quite different.

General Eisenhower, as reported in THE LUTHERAN last May, is not an active member of any church, but was affiliated with the Church of the Brethren in his boyhood days. He frequently worshiped at army chapels while in the service. The Republican vice presidential nominee, Senator Richard Nixon, is a Quaker who attended Whittier College, a Quaker institution in California. Mrs. Nixon, though of Irish descent, is described as a "life-long Protestant."

Governor Adlai Stevenson regards himself as a member of the Unitarian Church of Bloomington, Illinois. Since there's no Unitarian church in Springfield, the state capital, he usually attends the First Presbyterian Church there. Adlai is an Old Testament name (I Chronicles 27:29) meaning "the just."

Most active churchman among the candidates is Senator John J. Sparkman, Democratic nominee for vice president. He serves on several national committees and boards for the Methodist Church and since 1937 has been teacher of the men's Bible class at the Hamline M. E. Church in Washington.

Agree on Yugoslav aid

Flying visit paid by ULCA President Fry and NLC Director Paul C. Empie to Marshal Tito, head of the Yugoslav government, achieved its purpose, according to an announcement made at Hannover. The churchmen had a 45-minute visit with the premier at his Adriatic vacation resort on Brioni Island.

Shipments from Lutheran World Relief will be distributed by the Yugosla Cross, chiefly in those sections wh largest number of Lutherans live.

The conference also considere possibility of obtaining a dormitc Lutheran theological students st at the University of Belgrade, sinc is no Lutheran seminary in Yug Marshal Tito promised a later d on this matter, Dr. Fry said.

Yugoslavia has established goo tions with Orthodox and Moslem re groups, Marshal Tito told some Am visitors later. It has failed to do the Roman Catholics, he added, b that church "is under outside inf of a political nature."

No vision of the Virgin

Two years ago crowds estima 100,000 thronged the tiny Wisco lage of Necedah, where a midd mother of seven reported that she the Virgin Mary six times. Roma olic authorities of the LaCrosse were unimpressed and the "visi longer appeared. A similar situat curred in The Bronx, New York.

More recently seven children Bavarian village of Heroldsbach many, claimed to have witnessed pearance of Mary several time 1949. Thousands of pilgrims fr over Europe flocked there. Refre stands and souvenir booths thrive

Last week the Heroldsbach sto to its end as Archbishop Joseph Ot of Bamberg excommunicated 19 for "exploiting claims" that the Mary had appeared. Among the the parents of the seven children.

A church commission had r that it found nothing "super about the apparitions. Roman C were forbidden to make pilgrim Heroldsbach and the refreshmen

MORALE-BUILDING POSTER
a month a different poster similar to one above is distributed to all U.S. y chaplains for use in their program piritual and character guidance

ordered torn down. Archbishop said the excommunications showed the Roman Catholic Church is "se- about fighting false assertions of rnatural manifestations" which ten to discredit it.

ch divisions praised

ot many voices are raised in praise ie wide diversity of denominations sects in America. Last week the iesota Methodist pastors' school l a historian say that the country ld be proud, not ashamed, that it has lifferent denominations.

ain reason for this large number is complete religious liberty enjoyed said Dr. William Warren Sweet of iern Methodist University.

ie individualism of the frontier also ilated the multiplication of church os, he said. "As people moved west, they simply created a new denomination if they didn't like their old one."

Church papers gain

The 549 Roman Catholic publications in the United States and Canada now have a total subscription list of more than 17 million, announced the Catholic Press Association last week. Largest circulation is claimed by *Mission,* magazine of the Society for the Propagation of the Faith, edited by Bishop Fulton J. Sheen. It has 950,000 subscribers.

A Protestant publication, *Presbyterian Life,* reported a new record last month with more than 600,000 paid subscribers. Two years ago it had less than 100,000. Success came about through a circulation program by which congregations subscribe to the bi-weekly magazine for all their members at the rate of $1 per year. The General Assembly of the Presbyterian Church, U.S.A., makes up the deficit. Mass production methods have cut cost this year to $1.48 per subscription, but the General Assembly will still have to provide a $300,000 subsidy.

Religion and war

Religion and science are the two most essential components for the abolition of war, Dr. Robert A. Millikan, Pulitzer Prize-winning scientist, said last week in a California speech. They are the "two great pillars on which all human well-being and all human progress stand."

Dr. Millikan said that in helping to build a "better, peaceful world" each individual must look to religion for guidance of his personal conduct and to science to provide techniques for "accomplishing the greatest good for human society."

"The need for the abolition of war," Dr. Millikan said, "is in the year 1952 the world's most supreme need."

World News Notes

Unity in Europe

Dreams of a United States of Europe—on a limited scale, at least—began to come true when the foreign ministers of six nations met in Paris last month to ratify the Schuman plan, which will pool the coal and steel industries of France, West Germany, Italy, Belgium, the Netherlands and Luxembourg.

Investments, management, working conditions and marketing will become subject to the high authority which administers the plan. It started operations Aug. 10 with temporary headquarters in Luxembourg. With the hope of "Europeanizing" the Saar region, long an area of dispute between Germany and France, French Foreign Minister Robert Schuman suggested Saarbruecken as the permanent headquarters for the plan.

The Schuman plan thus became the first practical program of European economic federation to go into operation. Pending now is the proposed European Army, a military federation in which soldiers of the nations will serve side by side. Both Chancellor Konrad Adenauer of West Germany and Premier Alcide De Gasperi of Italy have a further hope—that there may soon be a European political federation.

Surplus for Canada

If the "better mousetrap" theory still works, government financial experts from all over the globe ought to beat a pathway to Ottawa. While most governments are seeking desperately for new revenue to overcome mounting deficits, Canada is enjoying the slight embarrassment of a budget surplus.

Last year Canadian Finance Minister Douglas Abbott predicted a $50 million surplus and ended the year with a [illegible] ping $1 billion. This year Mr. A[illegible] predictions again proved too mode[illegible] thought there'd be a $9 million s[illegible] but when figures were announc[illegible] last month for the first quarter [illegible] fiscal year, the sum was alread[illegible] million. Defense contracts and t[illegible] sidies will cut into this well-stuffe[illegible] in the near future, however, Mr. [illegible] explained.

Canada's business boom and[illegible] credit controls account for the [illegible] financial condition, experts say. [illegible] credit controls were recently eas[illegible] situation may change.

Unions gain in Germany

Labor unions will have the r[illegible] share in all decisions of manage[illegible] West German industry, accordin[illegible] law passed last week in the *Bun*[illegible] In large plants, labor will now ha[illegible] third of the membership on the b[illegible] directors. In smaller plants, w[illegible] committees must be consulted on[illegible] decisions.

Similar provisions have been i[illegible] in the Ruhr's steel mills and coa[illegible] since 1947. Most industry and co[illegible] in West Germany is highly unioni[illegible] unions are politically strong.

The new policy of "codetermi[illegible] will not apply to schools, church[illegible] newspapers. The law caused thre[illegible] debate in the *Bundestag*, largely [illegible] the German Socialist party wan[illegible] workers to have a full half, rath[illegible] only one-third, of the voting po[illegible] larger industries. Supporting this p[illegible] was the strong German Federa[illegible] Trade Unions, which claims a [illegible] 6 million members.

ELEVISION HAS BEEN HAILED as the test forward step in the communica- of ideas since the invention of print- With the coming of national hook- people in remote sections of the ıtry are feeling the impact of current benings. Political speakers beam their arks at the American family sitting in iving room. News is telecast almost e it is still happening.

eligion and education are alert to the ibilities of television. Church agen- are developing TV programs which pret Christian faith and action to peo- outside the church. Schoolmen are oring the advantages of televising edu- ɔnal and cultural programs, for use in the schoolroom and in community ation.

ne difficulty in producing non-com- ɔial TV programs is the necessity of r finding a sponsor, getting free time ı a TV station, or paying exorbitant s for time on the air. TV has become an effective advertising medium that mercial firms clamor for available s on the schedule. Schools and ches find it hard to succeed in such mpetitive market.

ɔational channels

ne of the functions of the Federal mmunications Commission is to pro- the public welfare. In issuing licenses roadcasting stations, it sets up rules ɔ program content. One is that a cer- percentage of radio and TV time t be given free for programs which benefit the public as a whole.

igh-caliber religious and educational grams are widely used on such free- periods. These are not too numerous, ever, and are usually not at the most desirable hours of the day. A thorough job of educational, cultural, and religious telecasting would require separate stations each with its own wave length.

The FCC made history in 1952 by making such a development possible. It set aside 12 per cent of the spectrum for noncommercial educational TV. This provides channel assignments for 242 educational TV stations—enough to serve the majority of the population of the U.S.

Only educational institutions or groups of them are eligible for a channel assignment. This is to assure the continuity and caliber of the programs. Church bodies or local churches cannot be licensed to operate an educational TV station, but church colleges and universities are eligible. In fact, the FCC hopes church colleges will apply for TV channels.

THE RESERVATION of 242 channels is only for one year, until June 2, 1953. After that date, commercial interests may apply for any wave lengths that have not been assigned. Indications are that if definite plans for an educational TV station are under way in any locality, the reservation will be renewed for an additional year.

There are many uses to which such a station could be put: adult education, musical programs, devotional services, religious drama, forums on current issues, instruction of homebound children, ministry to the aged. The few church colleges which operate radio stations have found that they strengthen their impact on the community. Those which accept this new opportunity will find TV an even more effective vehicle for a well-rounded Christian witness.

—ROBERT E. VAN DEUSEN

Church's Strength Seen at Hannover

By G. ELSON RUFF

Thousands of Lutherans from every part of the world ga
at Hannover in visible demonstration of unity and conf

THE SHADOW OF THE Iron Curtain fell heavily across the opening days of the Lutheran World Federation Assembly in Hannover. No delegates had come from Czechoslovakia or Poland. Of the large number of East Germans who planned to attend, only a handful was able to come. These were persons who had secured permits for other meetings in West Germany, before the Communists had decided in mid-July to punish the churchmen for their strong protest against the roughshod removal of the population from the no-man's-land being created along the east-west border.

The government's attitude marks a new day in relations between the church and state in East Germany, declared Bishop Otto Dibelius of Berlin. He told the assembly not to pity the East Germans. They ask for nothing better than to seek to do God's will in whatever situation they find themselves.

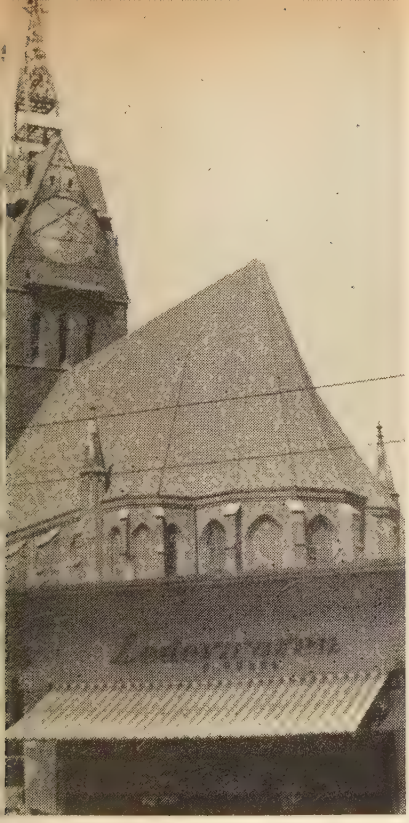
BISHOP HANNS LILJE of Hannover, preaching at the Assembly's opening service, stopped for a moment of silence in the early part of his address, asking the congregation to think of those unable to attend. We think of the new situation in Germany, he said, "without hatred, without fear, but conscious of the fellowship which no earthly power can break."

A visible demonstration of unity and strength in world Lutheranism was given on the opening evening of the Assembly. Bishops, presidents, and other leaders of 50 churches in 24 countries gathered in a large government building a quar from the Market Church, whe Communion was to be celebrated they put on the varied vestments homelands, and united in a confe sin in preparation for receiving th Supper.

A brass choir played as the chu formed in line and began the proc to the church. Churchmen wearin ruffs, cassocks, and plain blac moved slowly through the streets. were lined up 10 deep along the march, as police halted traffic a the way clear. Bells from the tower rang a jubilant chorus.

THE NEW COPPER SPIRE of Market Church gleamed in the light. The church, an elephant-lik ing of incomparable strength and is still pocked-marked from fire a damage of war days. Inside it i impressively rebuilt, with 10 brick pillars supporting the new Though seared in awful flames th stands, a symbol of God's Word all human disaster.

About two thousand people ipated in the service, mostly sin hymns and responses in German the booklet prepared for the e cluded also English and Swed The liturgy was of the Church nover replete with antiphonal si the psalms, with two superb cho church was darkening as the closed, with overhead lights



ELEPHANT-LIKE MARKTKIRCHE
ll pock-marked from bomb damage

ıtly in the breeze and rings of candles ming around each pillar and along wall.

)ELEGATES ARRIVING in Hannover were ressed by the thorough organization countless details involved in such a e gathering. The city hall where ses- s are held is an immense structure in- ling a half dozen buildings, where the vincial parliament holds its sessions where large trade exhibitions and as- blies take place.

ı the main room, seating more than)0, where delegates gathered for the session on the morning of July 26, IBM system providing for simultaneous translation of speeches into three languages was in use. Each of the 227 delegates, 207 alternates, and many official visitors was provided with a small desk. The session moved briskly through the preliminary business—adoption of the program, reception of churches into membership, including churches of Argentina, Brazil, British Guiana, India, Italy, Indonesia, Japan, Yugoslavia.

Four Hungarians, looking a bit grim and unsure of themselves, stood as representatives of their church when their turn came on the roll call. The largest delegations were from the member churches in Germany; next largest, those from the United States. Besides 16 delegates and an equal number of alternates from the United Lutheran Church in America, at least 250 ULC visitors were in Hannover. Total present from America is nearly one thousand.

WOMEN FROM AMERICA had received a pleasant surprise when they went to their rooms on the first evening of the assembly. There were gift packages for each from the women of Germany—not including new things bought for the occasion, but personal treasures long owned by German women which they were offering their American friends in gratitude for life-saving gifts from overseas.

By mid-afternoon of July 26 the six section groups had organized for their week of study of theology, world missions, social missions, stewardship, women's work, youth work. Lengthy documents prepared by committees were ready as the basis for discussion. As each group amends and reworks the preliminary reports made for it by its committee, the thinking of world Lutheranism may be profoundly shaped by the interchange of ideas.

World Lutheranism has come a long

way toward unity, the Hannover assembly is showing. "This is a visible demonstration that there is a good bit more unity among Lutherans of the world than there was five years ago," said ULC President Franklin Clark Fry. It has been five years since the Lutheran World Federation was organized at the assembly in Sweden. Dr. Fry was impressed by the eagerness of the churches of Europe to share in the financial support of world projects, which were largely borne by Americans in the years just after the war. He was impressed by the "willingness of the Lutheran churches of Germany to throw themselves and their resources into the work of the Federation."

IN THE FIRST large evening rally attended by thousands on July 26, the theme was "Are we still to continue foreign missions?" Speakers were Dr. Walter Freytag of Hamburg, best-known German mission leader; the Rev. Djammo Daffa of the Hermannsburg mission in Ethiopia; Miss Kei Sasaki of Japan; and the Rev. Mr. Andrianarijaona of India.

Premiere of the new Luther film produced by Curt Oertel, *The Ob* *Rebel,* took place July 27 as the firs large number of church-produced pi being shown at Hannover. Several American stewardship films are a them. Displays of books, pictures ments and other products of the chr of many lands are also attracting t tention of many delegates.

Mild summer weather, generally skies, the beauty and prosperity c North German city and ample prov in the hotels and restaurants have things pleasant for the biggest in tional assembly of Lutherans ever There's a cosmopolitan air in this c mostly rebuilt city. It hustles like York or Detroit, with none of the fortable languor of the small tov more southerly areas.

Some of us Americans are obli struggle with the language problem most assembly addresses are in G and little but German is spoken the residents of the city. But the of Hannover (75 per cent Luthera showing deep interest in the even seem eager to be helpful.

God's Word Is for Today

By ANDERS NYGREN

The church must accept its responsibility to bear witn the Word, for goals of the Reformation still lie far

THE WORD OF GOD is our wealth. It establishes our responsibility. That's why in our meeting here we are cons above all the Living Word, our tr and the responsibility which that lays upon us.

To rally round the banner of the mation, to repeat well-known arti faith, to declare publicly "So be it!

Condensed from an address on "The Living Word in a Responsible Church" delivered by Bishop Nygren of Lund, Sweden, at the Lutheran World Federation Assembly at Hannover. Bishop Nygren was president of the LWF.

tand!" might make us well satisfied ourselves because we are such good erans and our doctrine is so sound. it would be most un-Lutheran. Lu- has taught us not to rely on his au- ity, but only on the Scriptures, the d of God.

uther did not accept that Word ly as something which had come n from the past, but searched and gled until he had penetrated its heart discovered its real meaning. If we to be faithful to the principles of Reformation we dare not content lves with inexpensive and comfort- traditionalism.

OMAN CATHOLIC critics of the Lu- in faith often claim that we pick out specific element of the Christian faith emphasize it, until it is no longer true false. We know that many of the are given to this kind of spiritual antiasis. A relatively unimportant turns into something wrong when it ewed without relation to other per- t ideas or activities.

atholic critics therefore admit that ification by faith" is quite correct as as it is treated as one point of doc- among many; but when we assert justification occurs by *faith alone* we guilty of overemphasizing this doc- .

his criticism is not justified in the of Luther, but some Lutheran writers ubsequent periods have laid them- s open to this criticism when they ibed the doctrine of justification by alone as the "characteristic and ctive doctrine of Lutheranism." Let ay very plainly that no church has ight to cultivate distinctive doctrines s own. No church has permission to re that it is mainly interested in this at particular doctrine and push all other phases of the Christian faith into the background.

There is no division of the Gospel from which each denomination can choose what pleases it best. Christ is not divided. There is one Gospel. The church has the duty to proclaim the Gospel, the whole Gospel, and nothing but the Gospel.

Our purpose here is not to reiterate what the Reformers said, but to rethink the whole Gospel and express it in terms of today.

WE ARE OFTEN TOLD that our present age is particularly unreceptive to the message of the Gospel. The Gospel has nothing to offer to modern man and as a result people everywhere are becoming increasingly indifferent to spiritual matters, it is said. I doubt very much that this analysis is correct. It seems to me that we have reached a stage of history where the Gospel may once again take hold of man.

Our generation has witnessed with its own eyes the merciless rule of death over mankind in more frightful forms than previous generations ever dared imagine. This experience is reflected in the literature of our day, with pathetic expressions of deep anxiety and hopeless despair. Our poets and writers are expressing the conviction that men are beginning to acquire, that we are exposed to a horrible and merciless reality that we cannot escape.

At this very point a contact is established between our present age and the Gospel. Right into this hopeless reality the Gospel presents its new message of a new kind of reality which God has presented to a world condemned to die. The Gospel is the messenger of hope. For a long time men thought that the Gospel had to do with "unworldly" things. They called it "unrealistic."

Now they discover that this same Gospel supplies the answer to the most pressing problem of mankind today. No theories concerning the "existential" self and life can help us. It does no good to be exhorted to live our life "as though" hostile powers cannot affect us. The thing to help us must be real, a reality which is the opposite to sin and death. This is the reality which we meet in Christ.

MANY OF US HOPE and expect that something will happen in Christendom, but we forget meantime that something *has* happened and that something *is* actually happening right now. Something happened when Christ came into the world as the Living Word. Something happens today when we have Christ, the Living Word, in our midst. These are realities, facts, actualities.

The Word and Sacraments are the means by which Christ accomplishes His saving work for us. In them the fullness of God's power is present. If we decide to wait for something to happen, it is often a sign of unbelief; we want tangible demonstrations of power, a powerful and mighty church. But is it possible for the church to be a powerful organization when Christ, its Lord, could follow no other road to glory except the road of the Cross? The road He went is the road His church must go.

If the church is really His church, God will deal with it as He did with Christ. All genuine theology is of the Cross. Christ's kingdom is not of this world.

One of the special tasks of the Evangelical Lutheran Church is to be on guard against any attempt to subtract any part of our faith in Christ. Christ did come in the fullness of time. Christ is really present with us in Word and Sacrament. Christ will return in glory for the consummation of all things.

Much has been given to our c
—the Word. And now we are being
to respond to this Word, to be resp
and responsible.

Are we willing to accept the r
sibility which the Word lays upo
This is the question addressed to
theran churches. All things come
God, including life and redemptio
this fact does not exempt us fr
sponsibility and work. It is a delu
suppose that God has done all these
in order to confirm us in indolen
love of ease.

OUR FOREMOST responsibility is
the Word and receive it with bo
hearts. There is a solemn and v
duty attached to the gift of the
The church has a ministry of pr
and also a ministry of watching
Church of Christ is a watchman,
the Word of God and to witness
world. But there's still more. T
missionary work, the church is c
sioned to send the Word into
world, into all areas of life.

From time to time we hear the
"Back to Luther!" It's understa
because we have a rich spiritual h
and need to preserve it and maki
use of it. But the things Luther pr
by his labors do not lie behind
very far ahead. We still have t
vigorously to catch up with him
Reformation is not an end, but a
ning.

Minor historical movements l
thodoxism, pietism, rationalism a
manticism have had their day,
Reformation itself is still the initi
of something to be accomplished
future. Dr. Martin Luther is just
ning to become effective.

We must take for our slogan th
"Forward to Luther!"

itheranism Is Young in Northwest

DWIN AND MARJORY BRACHER

Only for the last fifty years has there been an English-speaking Lutheran church on the Pacific slope, but it's growing rapidly

[CTURE A YOUNG EASTERNER newly
ed in Seattle in 1900—the son of a
eral Synod Lutheran pastor. Quite
rally he looks for a Lutheran church
Sunday morning. Luckily, he finds
not far from his rooming house.
ıe reed organ music is reassuringly
liar. With silent prayer he prepares
elf for worship. The congregation
to sing. And the young man opens
ymnal, only to find that he cannot
a word. He does not even recognize
anguage in which it is printed!
ıen the minister enters the chancel.
s wearing a black robe and around
eck a stiffly starched Elizabethan ruff,
a picture straight from a history
..
ext Sunday the lonely stranger looks
ı church where he can feel at home.
a Methodist church.

ROM SALT LAKE CITY to Seattle, in
ear 1900, there were only five Eng-
speaking Lutheran churches. They
struggling, obscure congregations.
largest of them had only 79 mem-

ıe Lutheran church did not come to
Pacific Northwest as part of the west-
l movement that carried most Prot-
ıt denominations across the country.

Methodist and Congregational churches, on the other hand, had arrived ahead of the pioneers, with missions to the Indians. Marcus Whitman and Jason Lee are famous names in Northwest history.

In the steady stream of settlers that had poured into this region before and after the Civil War, there was never more than a thin trickle of English-speaking Lutherans from the Mississippi valley or farther east. These people were absorbed into other denominations or dropped out of the church altogether.

LUTHERAN HISTORY in the Pacific Northwest began with the arrival of Scandinavian farmers from Minnesota and the Dakotas, and with the coming of fishermen and loggers from Norway. One of them said, "Wherever you find a tree, you'll find a Norwegian." The woods attracted great numbers of these hardy immigrants. The Puget Sound country was like "the old country," with fiords and mountains, waterfalls, fish, forests. "And it rains. There's lots of rain and mist like in Norway."

From 1870 onward the Scandinavian communities grew rapidly. Small German settlements came into existence at scattered points through Washington and Oregon. Finns and Swedish-Finns migrated to rough port towns such as Astoria and Aberdeen. In addition there were Danish people and a few small groups of Icelanders.

All these new Americans followed the inevitable pattern. Each nationality es-

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Jnited Lutheran Church will hold its bien-
convention at Seattle, Washington, from
8-15, 1952. This is another in a series of
es by the Rev. and Mrs. Bracher outlining
iistory and religious development of that

tablished its own church, used its own language, kept its old-country forms of worship. Each suffered some loss of its young people. All of them comprised a foreign, though stable and welcome, element of the population. They went their own way, with little notice from other denominations.

THE AUGUSTANA Lutheran Church (Swedish) was strong in the region from northern Illinois to the Red River valley of Minnesota. Friendship between this church and the former General Council in the 1880's resulted in the coming of the United Lutheran Church to the Pacific Northwest.

Swedish pastors in Oregon and Washington were busy gathering their countrymen into congregations, but they recognized a need for Lutheran pastors who could use the English language. Aggressive English-speaking missionaries were at work in Wisconsin, Minnesota and the Dakotas. In 1888 there was a plea for them to begin work on the Coast. The following summer Dr. G. H. Gerberding of Fargo, N. D., was sent by the General Council to establish work in Portland, Tacoma and Seattle.

By 1901 there were 12 congregations (seven of them German) who organized the Pacific Synod. From the beginning, the use of the English language separated this synod from the rest of the Lutheran community. At the same time, by the community at large, it was classed with all the other Lutherans as "foreign."

By some of the German brethren, the Pacific Synod churches were looked upon as bitter rivals. Others of the foreign language churches considered them "sheep-stealers" who enticed away the young people with English. Twenty years ago the United Lutheran Church was still looked upon as an interloper working in territory that belonged to other s

Dr. J. Allen Leas, now of Cl was the first president of the Synod. He did much to instill visi courage into the young organ which was destined to labor under handicaps for the first 40 years existence.

The nearest college and seminar 2,000 miles away. Some of the in the synod were separated fro other by 200 miles. Neverthele congregations were organized, an was begun in British Columbi Alaska.

Only in the towns and cities English-speaking Lutherans be Lutheran rural settlements were foreign language groups, tending clannish and conservative. To th there is only one distinctly rural in the Pacific Synod.

BY THE LATE 1920'S THERE W congregations. Only five were s porting. Several were pitifully Because of the difficult conditions which they were obliged to work consequent slow progress, ther grown up in many an unhealthy s dependence upon the Home Board and the support of s churches "back east."

The Board of American Missic ganized in 1926, was charged with ing on all the home mission work ULC. It put into effect a policy of and better missions," and insis more rapid progress toward self-s The Pacific Synod was obliged t its weaker missions. Then came pression, adding economic strain ready-heavy burdens. It was a te faith.

The synod emerged from this smaller, but stronger. Its early n

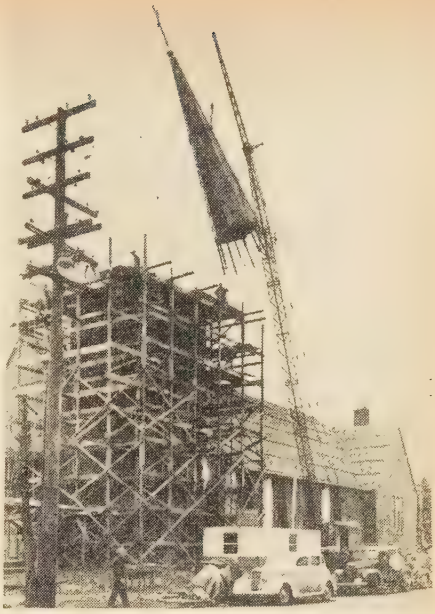
spirit came to life again. With the of the Board of American Missions, rs were brought from Nebraska, ly strengthening the work. When came with its tremendous increase opulation, the synod was ready to the challenge.

THE MEANTIME other Lutheran s had moved toward Americaniza- By 1925 English was predominant e Norwegian churches, and by 1938 Norwegian language had disappeared, ot for occasional services. German ches had made the change to English out the same time. In 1923 English made the official language of this on of the Augustana Church. In the 1940's the largest Augustana church attle discontinued the use of Swedish. large portion of the taxes in one of ington's richest counties is paid by dinavians. But until 10 years ago no dinavian had held a public office. In Pacific Northwest, Lutherans are at beginning to take their places in the of the community.

ly in the last dozen years have Lu- ns in this region been able to talk ach other and work together. Old ers and animosities are dying out. single group was strong enough to for the great influx of Lutherans that with World War II, but together have been able to do it.

utheran unity here is not a matter of mergers. It is a cautious, but increasing, working together at the bottom. In May 1952 four Lutheran conventions and conferences were held simultaneously in Portland, Oregon, with an interchange of speakers. Four additional Lutheran bodies participated in evening mass meetings.

In 50 years the hopes of the founders of the Pacific Synod have been realized. There is an English-speaking Lutheran church in the Pacific Northwest, bearing Christian witness to the whole community.



A STEEPLE RISES IN PORTLAND
Church in the Northwest is growing

IN THE RIGHT ORDER

THE SUNDAY SCHOOL TEACHER had encouraged the children to have their parents read the memory verse to them directly from the Bible. Our four-year-old brought me the Bible with the note in which the teacher made her request.

"Yes, I'll be glad to find it for you," I said, leafing through the pages. "Let's see . . . First Peter . . ."

". . . Then Flopsy, Mopsy and Cottontail!" she responded quickly.

—WINIFRED KAASA

New York Bells Ring in Africa

Mission project of Lutheran summer chapel provides means for calling natives to worship

DINNER BELLS AND SCHOOL BELLS from some rural communities in upstate New York are now calling the natives of Liberia in far-off Africa to services of worship. People of all denominations who attended a summer chapel service last year responded to the plea of a Lutheran pastor, with the result that sounds once heard among the rolling hills of Schoharie County now ring out in the jungles.

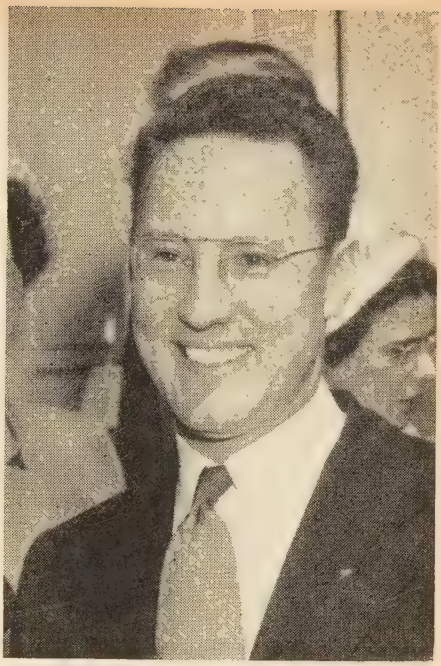
"The Little Church in the Hollow," now used as a summer chapel, is closed for 11 months each year. But in August it opens its doors in Beards Hollow, Richmondville, New York, under the ministry of the Rev. Eugene Umberger, pastor of Ascension Church, Haddon Heights, New Jersey. Speakers come from far and near to preach in the old pulpit. Some a of prominence whose very name the people; others are local preac

Worshipers come from farms barns can be seen from the churc from the little valleys near by Schenectady, Albany and other

OVERFLOW CONGREGATION SITS OUTSIDE THE WINDOWS
Benches are placed on the grass

tan areas 50 or 60 miles away. They the little chapel and overflow onto ches set out in the grass beneath the n windows. They sing the old hymns experience a rare feeling of worship. ny bring their lunch and then eat to- ner in fellowship in the grove of trees ind the church.

AST YEAR PASTOR UMBERGER and the sionary Society of the New Jersey rch had tried to collect and forward Missionary Louis Bowers in Africa ie large hand-bells for use in his mis- work. But few such bells could be nd in suburban Haddon Heights. So August Pastor Umberger made his from the pulpit of the little church in rds Hollow. And the bells came in! ome were family treasures, willingly en to the service of the Kingdom of d. Some were given by men and nen who had used them years before le teaching in the little one-room oolhouses which then dotted the Scho- ie hills. Others had been dinner bells, d to summon laborers from the fields. Wrote Missionary Bowers: "What sts of God's Word these dinner bells summon people to! In some towns announcements are made by a 'town r.' Some of these criers refuse to an- nce church services. When the evan- st or missionary arrives in the jungle age, how shall the people be sum- ned? You'd pity the sounds made from e pieces of rusty iron salvaged some- ere. These bells will be wonderful! One of these used dinner bells will an as much to one of my towns as a of tower chimes would mean to yours. rought an old locomotive bell out with , and one new congregation is build- a two-and-a-half mile stretch of road a jeep through the jungle for the right wn that bell."



CHAPEL PASTOR
Rev. Eugene Umberger

The little church which provided the bells for Africa was once a Lutheran church, but some years ago became dormant when its members moved away or sought their worship among larger nearby congregations. But the fine bell in the tower was not destined to rust silently away. Spending his summers in a nearby farmhouse was a Universalist minister, Dr. John Van Schaick, Jr. Twenty years ago he gained permission to resume services in the little church which was so familiar a part of the hills and valley.

WHEN "Doctor John," as he was known to all the area, realized three years ago that his health would not permit him to continue the summer program, he asked Pastor Umberger, who also vacations each year in the Hollow, to take over the work.

THE PETITION

By MABEL C. STEWART

The Mohammedan leader was bitterly opposed to the Christian hospital until his little boy needed care

SIKANDAR KHAN, the Mohammedan *mullah,* or priest, stood tall and straight, his black hair and long beard no blacker than his heavily browed eyes which now flashed fire. Around him crowded those who had come to listen to the funeral oration the *mullah* had delivered. Husky, bearded Pathans they were, from the fastnesses of the Himalayan hills around them.

"Listen!" the *mullah* said. "Some are saying that our friend Amir Ali might yet be alive, had he gone to the House of Healing of these foreign unbelievers. Falsehoods, all of them! When Allah appoints the time for men to die, they die. As for the foreign unbelievers, be not misled. Enemies of Islam, they are sowing seeds of poison in the hearts of the faithful. Do not go near them for their medicines. Far better it is to pay three times over their price to our own *hakims,* yes, even to die, than to have anything to do with these dogs of Christians. Mohammed is our Prophet. We need nothing else."

WITH ONE ACCORD all repeated the creed: "There is no god but Allah, and Mohammed is the Prophet of Allah."

Yet there was a low murmuring among them, as the crowd broke up and the men talked together.

"My cousin's wife's brother says he owes his life to these foreigners. He, shot by the enemy, bleeding and unconscious, was found how many days—who knows? —after the shooting. Friends carried him to this House of Healing, and he lives to swear vengeance on his en

"Yes," added another, "and th my own maternal uncle. A curtain down over his eyes, as so often ha with the old. The foreign doctor the curtain, and he sees again. I are our enemies, as the *mullah* say should they show such mercy to gers?"

"Even to women and children show kindness, so I have heard," a fellow suggested.

"WELL," SPOKE UP a gray-beard does not change the fact that the eigners are dogs of Christians. Wh *mullah* says is true. We must bew them, lest their poisonous teachin ter the hearts of the faithful. Esp must we beware of that one who here and there among our villages, p ing about one Jesus."

"It is a good thing he doesn't cross the border into Afghanistan a tall Pathan, squatting to take pull at the hubble-bubble pipe. would be made away with in short I hear that the *mullahs* of the v near here are banding together t sent a petition to the district office these foreigners be forbidden to con our territory."

"Even those who minister in the of Healing?"

"Yes; the *mullahs* say they all about this prophet Jesus. They dangerous."

"Perhaps the *mullahs* say that," Shems Din spoke up, "but my grea

ny-father's-side has great praise for
place, says only kindness and love
e shown to her. After all, our holy
phet Mohammed—peace to his name
id, in the Koran, speak well of Hazrat
the prophet Jesus, calling him second
y to our own blessed Prophet Moham-
d."

TRUE, TRUE," agreed the gray-beard,
t we must be careful, especially the
nen. What do they know, ignorant
atures, about the wiles of unbelievers?
yway—this House of Healing. Every
knows that sickness is the work of
Evil Eye. Perhaps some little *jinn*
entered the body. One can get
rms from a fakir to guard against
ness. By the favor of Allah I have
d long, and seen much. When Allah
oints the time to die, I shall die, with-
any help from these Christian im-
ters. Why, I have heard they even eat
filthy animal, the pig!"

he old man spat on the ground, and
ry one followed his example.

Even so," muttered Shems Din (not
loud, however) "if my enemy puts a
et through my chest, I hope someone
have mercy, and take me to this
se of Healing."

Me, too," agreed the man sitting
rest to him.

However, the opposition to the Chris-
s grew.

Certainly I will sign this petition,"
the *mullah,* Sikandar Khan. "The
ner these upstarts, with their poisonous
trine, are driven out the better."

Sign the paper, then, and let us go
ther to the district officer," urged the
llah from Mirzapur.

A good idea," agreed Sikandar Khan,
king his name to the document. "This
y afternoon, no, tomorrow we will go.
t, I must give some instructions to the
carpenters who are making repairs on my buildings."

IN THE MORNING the two *mullahs* started off with their signed petition. The carpenters, lifting into place heavy timbers, took little notice of Shergul, the *mullah's* son, who, with a small boy's inquiring mind, was watching the building operations. His mother, Fazl Bibi, suddenly remembering her maternal duties, called, "Shergul! Shergul! Where are you? Come back here quickly! Come away from that building!"

"I have come, I have come!" answered Shergul. Starting to run, he stumbled over some broken bricks, which tumbling, lodged against one of the workmen's feet. The man jumped, dislodging some lumber, and a heavy beam fell, pinning little Shergul underneath.

"Lift the beam! Get him out! Oh, you blundering fools! My son, my little son!" screamed Fazl Bibi.

A crowd gathered, all shouting advice. Finally the beam was lifted, and Shergul was carried to his home. Blood trickled from a wound in his head.

"Where does it hurt, little son? Tell your mother, sweet princeling," pleaded Fazl Bibi, but the child's eyes remained closed, and he said nothing.

"He is dead!" shouted one of the neighbors. "He does not speak, nor move!"

"No, he is not dead," denied Fazl Bibi. "But what to do? Can no one do something? And only last week I paid a rupee to the fakir, for a charm against such disasters!"

"Let the holy one come now; he may be able to help."

"He could do nothing for Amir Ali who died."

"Is there no *hakim?* What shall I do? The child's father will kill me for letting the boy out of my sight."

"Run for the *mullah!*" shouted some one. "He cannot have gone too far. Bring him back."

"There is the Christians' House of Healing," began Shems Din.

"The *mullah* will never consent that his son be taken there," prophesied the old gray-beard.

BY THE TIME Sikandar Khan arrived, Shergul's eyes were open, and the bleeding had stopped, but it was apparent he could not walk.

Angrily Sikandar Khan spoke. "Worthless one," he said to his cowering wife, "could you not take care of my son? And you less-than-worthless carpenters, are you blind that you could not see the child? Ai, my little son, your father is here. Do not cry . . . Can no one do anything to help?"

Shems Din spoke up. "I was telling them that at the House of Healing . . ."

"That place of the unbelievers? Have you lost your senses?"

"You, and his mother, indeed many of us could go with the child, to see that no harm comes of it," Shems Din continued.

"Indeed he is right. The fame of this place is widespread. Give it a try," urged several others. "No one here can help the boy."

"He will die!" sobbed Fazl Bibi.

Sikandar Khan considered. "Let us take him," he finally said.

The journey down the rough mountain roads was not an easy one, but finally the hospital was reached. Sikandar Khan spoke to the doctor. "We know you are unbelievers," he said, "and we are followers of the Prophet Mohammed, and will stand no nonsense. But look at the lad—he is all I have. Can you do something?"

The doctor examined the boy carefully. "I think, with God's help, v
do something," he answered. "W
mended broken bones before. W
our best."

"See that you do," said Sikandar

IT WAS SLOW BUSINESS, but th
came when Shergul could walk
Every day Sikandar Khan had w
and listened carefully, to see th
harm came to him from the Chr
To be sure, there was a good de
about the prophet Isa, but the m
heard, the more interested Sikandar
became in this Sinless One these
tians called their Saviour. Try
would, he could find nothing with
to find fault. Never, anywhere, h
experienced such kindness as was
him, and Shergul, and Fazl Bibi.

When the time came for them
home, the doctor said to Sikandar
"I want to give you this Book. It
New Testament, the *Injil* of which
prophet speaks favorably. In it yo
read more of the Great Physicia
Lord Jesus, in Whose name we
here."

The whole village rejoiced with
mullah when he brought his litt
home. Some time later, one of th
asked him, "How about that pe
Have you taken it to the district
yet?"

Sikandar Khan brought out the
from where he had placed it for
keeping. His eyes flashed.

"The petition?" he repeated. "
what I will do with the petition!" T
it into pieces, he let the paper d
the ground. "Where would my s
now," he asked, "had it not been f
House of Healing? Certainly no
ning down the mountainside, as y
him now. Look at him! Did you ev
straighter legs?"

INOPPORTUNE MOMENT

HAD JUST DOUSED MY HEAD in the
n and was reaching for the bottle of
npoo when I heard Susie crying.
All the joys of homecoming," I ex-
ned under my breath as I grabbed a
el to wrap around my dripping locks.
rom the front porch I could hear
e's heartbroken sobs, accompanied by
en's nonchalant singing and the rusty
eak of the chains on the porch swing.
eaning as far down the steps as I
d without risk of breaking my neck,
lled as loudly as I could without shout-
"Susie! What's the matter? Karen!
at's wrong with Susie?"
Nothing," answered Susie.
Nothing's wrong," called Karen.
Then what's all the crying about?"

HE NOISE OF THE SWING stopped and
en's face was pressed against the
en door. "It's just her dolly. She's
ng because Pete's the daddy and he
t away in the car to Boy Scout camp
didn't take her. She'll stop when she
it doesn't do any good."
No, she won't," Susie declared. "If
cries hard enough, he's got to come
k and take her along."
She's a girl. She can't go to Boy Scout
p."
She's not a girl. She just wears dresses
ool people."
What's she want to do that for?"
Because she's a real good fooler.
t's why."
That's dumb."
That's what you think."

They had started the sort of dialogue which can go on indefinitely without taxing the brain of either. "All right," I interrupted. "Go on playing, but don't go away. I'm going to wash the dust out of my hair and someone may come to the door."

I smiled as I heard the swing and the crying start up again. You often hear grown folks argue almost like children, but they seldom can be satisfied as children are to skip the whole thing and go on with the matter in hand.

WASHING ONE'S HAIR after a hot and dusty trip is one of the minor pleasures of life. The suds foamed through my fingers kneading the scalp. Funny how many things in life can be minor pleasures when you're feeling rested, and minor irritations when you're tired.

In a way, it was nice to have Dan start right off with his precious Boy Scouts as soon as we got home from our trip. As usual, we landed with a mountain of clothes to be washed, plus a goodly film of dust to be removed from the furniture. Having the man of the house gone means I can zip through things without much menu planning.

Not that I saw the plan in such a cheerful light when Dan first proposed it. All I could think of at first was that here went another vacation and a thousand things around the house left undone. Without saying much I had sort of set my heart on Dan's using the extra week to enlarge the back shed into a dining and sitting

porch—a project he's been talking about for several years.

I've heard of people biting their tongues but I never actually did it before. This time I really bit down hard to keep back the angry words. In fact, I bit so hard that it brought tears to my eyes. And it hurt.

Whether Dan saw the tears or not, he put his arm around me and said some nice silly things you don't hear any too often after you've been married 10 years, about hating to leave me but he just felt he had to do it. He said he felt about scout camp the way I felt about vacation school, that even if it wasn't convenient it was worth doing.

"Mother!" Susie's voice almost bounced up the stairs. "Come on down!"

"Oh, Susie!" Karen protested, "not that way!"

I paused in the act of sloshing water over my head. Now what?

TO MY HORROR, I heard Karen say as I have taught her, "Won't you sit down? I'll tell mother you are here." Company! And me with my head half-rinsed! Did you ever know it to fail?

"Mother," Karen appeared at the top of the stairs. "There's a lady to see you and I didn't know what to say when she asked if you were home, so I just said, 'Yes,' because you are. But what shall I tell her?"

"Who is it?" I whispered.

"I don't know. I never saw her before."

"What kind of looking lady is she? Does she look as though she might be a friend of mine or is she selling things?"

"Well . . . Well . . ."

"Has she a big bag?"

"Yes she has."

"Like a suitcase?"

"Not that big. But big."

"Tell you what, honey. Be very polite, but just tell her the truth. Tell her I has washed her hair and can't see a for 10 or 15 minutes and will she

"I'll just tell her to wait, you'll be after a while."

"But maybe she won't want to

"I don't like to tell her the other

"Forever more! Why?"

"She doesn't look as though she it."

"Just tell her the truth, Karen. minds the truth."

"Yes, they do!"

"Then there's something wrong. scoot before the poor woman thin trying to escape by the back door.

KAREN TURNED reluctantly to ob she was back in a flash. "She c wait, but she said to give you this held out a calling card.

"I can't take it. My hands are a Just hold it out where I can see you?"

She held out the beautifully en card in her grubby fingers.

"Mrs. Charles Sandringham M I read. "Oh, my goodness! That's I called on before we went away t her get acquainted in the church ar she comes to return my call and I busy to see her. How awful!"

"I just told her the truth like yo me."

"Oh, I know it wasn't your fault You did just what you should and I did the only thing possible. It frightfully bad luck that I picke particular time to make myself beau

"Want to know something? I thi was glad you couldn't come down I think she was glad she could jus the card and hurry off."

"Karen Melton, private eye! B could be right at that! At any ra means it's my turn again. Fiddle!"

hasis

ESTION: It seems to me that Lutherans oo much about the manner in which Christian churches conduct their com- on services and condemn them as g. I am a Lutheran—have been all my nd never expect to be anything else— when my children bring their non- eran friends along to church I don't o have them embarrassed by the pastor's nents on this subject. Such statements e bad feelings.

elieve the truth, as seen by our church, d be pointed out, but there is no reason agging in other denominations. It's too like the intolerance of the Roman olic church. The Bible says that if we mn we'll also be condemned.

REPLY: It is possible that on occasion ne pastors in their zeal may go rather in pointing out differences in doctrinal wpoint—even so far as to be in bad e. It seems to me that the Lutheran w may be explained and emphasized ctively without making offensive re- rks. People are not won by derogatory ements—they are repelled. Surely we 't want to follow the tack of the Phari- s.

We may well explain to our non- heran friends, if they do not already lerstand, that each denomination has ws and interpretations peculiar to itself, t they are sincerely held, that there are o large areas of agreement, and that all more and more eager to get along with er groups without conflict and with full ual appreciation of historical back- und and present doctrinal outlook.

ngle

ESTION: My husband of fifteen years is an affair with another woman—he s it. He insists that he cares nothing is vampire, that he wants me, and that anxious to hold our home together. In ways he is splendid, and has provided very well, but he doesn't seem able to cope with this temptation. Again and again he has promised to do better, but he has been unable to carry out his resolution. I have offered to forgive him and to do everything in my power to help him.

This mischief-maker argues to Arthur that he must not "let her down," and he maintains that it would be unfair to drop her now. Art complains that I do not trust him, but how can I?

REPLY: It is a strange paradox that the innocent person must so frequently go more than half way in order to achieve any progress toward the solution of a problem. That is true in this case—and without certainty of success.

1) Make yourself as attractive as possible in appearance, manner, speech, and courtesies. Try to be an interesting person to Art. You attracted him at one time—can't that experience be repeated? Read O. M. Butterfield's little book, *Marriage and Sexual Harmony*.

2) Have a confidential chat with your husband about the whole matter, without censuring him or saying anything disagreeable. Fault-finding will not help. In an atmosphere of good will try to have him agree to go straight for a specified time, and then go the limit to help him. Before that period elapses get him to renew the pledge for another period. He may succeed better with a limited term than with an unlimited one. He needs help even though he deserves the blame.

3) Can you enlist the help of one or two persons for whom he has deep regard, to persuade him to start going right and to help him to continue? This is an old prescription, but it has proved its value.

4) If, after sufficient trial, neither of these procedures yields results, get in touch with your nearest marriage counseling service—information has gone forward by mail.

5) Let any effort be attended by confident, persistent prayer to God.

—EARL S. RUDISILL

You Have to Think About Comic Books

There are every-day problems as well as the great truths of et
which a Christian must consider. Here are a few regarding cl

OFTEN PAUL IN HIS LETTERS to the churches launches out in marvelous statements about his faith as a Christian, such as this in Romans 8:38, 39:

"I have become absolutely convinced that neither death nor life, neither messenger of heaven nor monarch of earth, neither what happens today nor what may happen tomorrow, neither a power from on high nor a power from below, nor anything else in God's whole world has any power to separate us from the love of God in Jesus Christ our Lord" (*Phillips translation*).

But alongside these lofty heights, Paul includes in his letters some very prosaic details involved in the Christian life—such as women wearing hats to church, how old a widow should be before she receives old-age assistance from the church, and sending greetings to many of the Christians at Rome by name and even remembering to whom they're related!

THAT, IT SEEMS TO ME, is the necessary fabric out of which the Christian life must be made. If we lose sight of the glory of the vision of God in Christ, we shall discover our Christian life has become a meaningless routine of lifeless ethics. If we lose sight of the prosaic, every-day details of that Christian life, we shall find that the vision itself has lost much of its meaning for us.

The reference in Matthew 18 to putting stumbling blocks in the way of children is in this class. It applies to very great questions and also to minor details.

Take, for instance, the prob
legalized gambling that comes
riodically in a number of states.
are a number of valid arguments
that gambling is, in and of itself
and unchristian. But aside from th
does it fit into the "stumbling blo
ture? Does legalized gambling,
emphasis on luck, with its hope o
more out of society than you pu
(at someone else's expense, of co
does that sound like a stumblin
on the paths of our growing c
If the Christians of a community
termined to clear the pathway f
children, are they likely to be a
and uninterested over the legaliz
a trade that has so obviously prov
a very serious stumbling block?

WE'RE FACED with much the sa
lem when we look at the nev
Faced with the responsibility of r
stumbling blocks from the path
children, what attitude should w
the lurid, fantastic thing that go
the name of "comic book"? I c
much as you probably do the pro
reformer who bemoans and bev
comic books. But the other da
the girls in my Sunday sch
brought me a stack of them that
her friends enjoyed. Either th
read them with a sophisticatio
yond their years, knowing perfe
that they are absurd and unrea
else it's going to take an extra m
the sheer grace of God to keep th

calling to him a child, he put him in idst of them, and said, "Truly, I say ı, unless you turn and become like :n you will never enter the kingdom ıven. Whoever humbles himself like ıild, he is the greatest in the kingdom ven.

"Whoever receives one such child in my name receives me; but whoever causes one of these little ones who believe in me to sin, it would be better for him to have a great millstone fastened round his neck and to be drowned in the depth of the sea." MATTHEW 18:2-6. *Read also verses 7 to 14.*

ıg, probably disastrously, on the presented there.

haranguing doesn't do much good. rship is, at best, highly dangerous usually psychologically unsound. isn't any easy answer, just as there ny easy answer for other complex ms in life. But we Christians will o be aware that the painful problem and redouble our efforts to produce rature that is both readable and ian, or at least not unchristian.

TUNATELY, NOT ALL of the aspects responsibilities are that depressing rwhelming. Let's look at some of tails in the picture.

one who has had anything to do mall boys knows that their need for bsolutely cannot be denied. Some- it seems more important, to them st, than food. Most of us don't y anticipate with eagerness the pros- of having eight or ten small boys d on us in our homes. They're they're rough. Their sense of hu- s usually absurd, the furniture is to suffer.

that is the once-a-week prospect aces the housewife who has, in a ıoment, agreed to be a Den Mother ıck of Cub Scouts. Yet it's possible at Den Mother to accomplish in a ffective way precisely the thing our expects of her—helping to remove les that loom large in the paths of oys who must play, and who will ly to find unwholesome ways of g if they aren't given helpful atten- tion and constant direction toward wholesomeness in all they do.

OR THERE IS THAT Sunday school class. That doesn't seem to be a particularly grand job either. Nothing to make a man write great poetry. But the fact remains that the man who is willing to give up a part of his week-end for preparing for that class, and is willing to be there on the job every Sunday morning, is probably obeying our Lord's command about removing stumbling blocks far more effectively than a dozen resolutions passed by well-meaning conventions.

"The younger generation" is one of the subjects that many adult Christians are likely to View With Alarm. But Viewing With Alarm never did very much in the way of removing the stumbling blocks for teen-age boys and girls who are taking those first painful steps out of childhood into adulthood.

But the young married couple willing to take substantial chunks out of their own busy schedules to be sponsors of the teen-age League, or the father willing to act as chauffeur for a bunch of giggling girls to an out-of-town League meeting, are clearing the path for those youngsters, making it easier for inexperienced feet to walk the Christian way.

Sometimes our Lord's commands are directed at big issues that make the front pages of the newspapers. Sometimes they will be pointed at the minor details that are equally important. Always, they are directed at the Christian who must look for ways in which to carry out the orders.

Scientists Don't Know Everything

Scientism, Man, and Religion. By D. R. G. Owen. Westminster. 208 pages. $3.50.

"Scientism" is a modern form of idolatry which refuses to recognize the lim the scientific method but claims that its working principles can be accepted as truths. The source of its error lies in regarding the method of science as the on access to the truth. But it often goes even further to insist that the whole of real explained and controlled by its method.

The author convincingly shows how the limits of the scientific method have been disregarded and the pretense of absolute authority has been assumed, first, in the sociology of Comte and Marx; second, in the psychology of Freud; third, in the philosophy of Mill, Huxley, and Dewey. In each instance there has been at least one disastrous result: first, Russian communism; second, Nazi barbarism; and third, an Anglo-Saxon secularized culture where men live without meaning or hope.

But the author is careful to point out that scientism, and not the scientific method, is the villain of the piece. Scientism extends the scientific method beyond its scope to the realm of spirit, freedom, and values. It can arrive thereby at conclusions which are positively false.

This is not to say that there are aspects of reality with which the scientific method is not capable of dealing. Indeed, psychology and sociology when relying upon legitimate use of the scientific method are necessary for an understanding of human life and human society. But they do not give a full understanding.

Only by adding the non-scientific wisdom of the humanities and the non-scientific insights of religion can a more complete knowledge be achieved. In the literature and art of the humanities we can "find the depths of human nature and the inner realities of human existence communicated with a vivacity and richness that scientific analysis can never match."

Finally, the clue to ultimate understanding is given only in the context of a religious faith. There are "certain impenetrable mysteries which science is powerless to touch: the mystery of life itself and c mystery of suffering and sacrifice, mystery of evil, and the no less a tery of loveliness. It is at the dee of the spirit and of faith that t teries are met and penetrated."

Thiel College — GEORGE C

Advice for Pastors

Fulfill Thy Ministry. By Stephen Harper. 152 pages. $2.

The jacket of this little book sa contains "sound counsel and p comment on the goals and tasks of tian minister today." That about matter. Reading it will reward t pastor with encouragement and It will stir up the older preacher a

According to the judgment of th "What America needs perhaps n anything else is to be delivered vague sentimental images of Jesus of its people have retained from hy in Sunday school as children, and the real Christ in the terror of his and in his living power."

The material which is the bas book was a series of five lectures to a Conference of the Inter Movement at Augustana Theologi nary in January 1950. It treats o fundamental relationships of the To his God, to himself, to his M his People and to the World.

The style is delightful. One fee has had a genial and rewarding cha elder brother pastor when he ha the book. Its author was former of Tinnevelly, India, and is pres sistant to the Archbishop of Canter

-ctor of the Study Department of the Council of Churches. He speaks from ple fund of instructive experience.
anapolis, Ind. DONALD E. ELDER

ng Children

lren in Trouble. An Experiment in In- al Child Care. By Frank J. Cohen. by Hermine I. Popper. W. W. Norton. ges. $3.50.

iving a detailed account of a method itment for children in conflict with , the author has made a significant ution to the growing literature on s to children under institutional care. uthor, Frank J. Cohen, director of House, New York City's temporary on home for children held on charges inquency, and Hermine I. Popper, of this book, have rendered a distinct to all who are vitally concerned with guidance to maladjusted children.

the author's contention that the de- home must be used not only as a of removing from the community children who have become a menace ety but much more as the first step ocess of rehabilitation. Youth House veloped into a psychiatric case-work where guidance is given by profes- social workers with a plan for a non- e program of child care. "Through iere runs the factual evidence and the al application of the principles that e and not punishment, understand- not condemnation, faith and not fear underlying and positive ways of the young."

One deals extensively with the child's n the institution and the treatment he s as a result of diagnostic study and rapeutic measures indicated. The en- ogram of institutional care results study of the child as focus—the child ven set of circumstances. Co-ordina- d training of staff personnel are fully ed as provision for an adequate staff through the program of the Lavan- orner House Training Program for ional Personnel.

Part Two contains six case studies and serves as a practical working manual to indicate how the diagnostic clinic within the shelter functions through a co-ordination of the efforts of social workers, medical services, and psychiatrists.

A thoughtful reading of *Children In Trouble* will prove a stimulating experience for all who are interested in youth.

Topton, Pa. W. K. REINERT

Inner Life of First Methodist

John Wesley's Journal. Abridged by Nehemiah Curnock. Philosophical Library. 433 pages. $3.75.

A daily journal usually opens the door to a writer's inner thought and life. Wesley's *Journal* does just that. It provides an opportunity for the reader to look into the life of John Wesley and the roots of Methodism. Both prove to be extremely interesting and enlightening.

This one-volume edition is abridged from an earlier eight-volume work of 1916 which turned out to be too lengthy for practical purposes. The more interesting features of the larger work are preserved in this volume, even the quaint phraseology and old spelling of names.

Any reader, Methodist or not, will find this profitable reading, despite the small type and worn plates. The *Muhlenberg Journal,* familiar to many Lutheran people, offers a basis for interesting comparison and contrast. Wesley and Muhlenberg are noble examples of Christian pioneering, and offer many challenges to all "who follow in their train." FRANK H. CLUTZ

Phoenix, Ariz.

College Names. Their Origin and Significance. By Albert Keiser. Bookman Associates. 184 pages. $3.

All schools listed in the *Directory* of the U.S. Federal Office of Education are included, with a brief statement on the origin of each.

The compiler is professor of English and public speaking at Lenoir-Rhyne College in North Carolina.

OVERSEAS

FINLAND: Helsinki. July 22.—RIGHT after the armistice of 1944, when Finland's future seemed dim even to the most hopeful, few Finns would have dreamed of the two events occurring here this summer. First is the last war indemnity payment to Russia, which will soon be handed over. The Finnish economy had been stretched almost to the breaking point, but it has not broken.

Second great event is the Olympic Games. Finland was prepared in 1940 to be host. Instead, bombs fell on the tiny northern nation that year. Now after 12 years of waiting the Games are here, with the greatest array of nations ever as participants. Flags of 69 nations fly over the Olympic Village near Helsinki. Both East and West are amply represented.

Possibilities of peace are a prime subject for discussion among the athletes. The visit of the Soviet sports delegation to the British camp received wide attention. And Arny Betton of the United States team said that he had been glad to talk to a Russian sportsman, who incidentally spoke English well. Small lapel pins bearing the word "Peace" were passed out by Betton.

Preacher-pole vaulter Bob Richards, called the "Right Reverend" here, opined that the sportsmen of the world had done more toward establishing peace than the churches.

Nevertheless newsmen and visiting churchmen expressed astonishment at the Christian impact on the Games. Upon the initiative of Finnish church groups, the Olympic Committee had asked Archbishop Ilmari Salomies of Finland to open the games with a prayer. A hymn followed.

Special open-air meetings and church services have been held throughout the Olympics. High attendance has been reported. Anglican Bishop George Ernest Ingle is in charge of services in English held twice a day. German Lutheran morning and

U.S. FLAG RAISED AT HELSI
Olympic Village in backgro

evening services are led by visiting laymen and ministers. Meetings a services are also held in Swedish ar

It has been remarked that Finl of the few countries where it seen ural to knit the church services cl public events like the Olympics.

—MARGARETA DE

Helsinki. Religious instruction retained in a revised teaching pla nish elementary schools which wil tive next term.

Number of weekly periods fo education, however, has been red four to two, although school autho assign more periods if they wish.

Instruction, given according to t of the pupils, is based mainly on In lower classes it comprises an e of basic religious concepts. On the biblical stories are taught and in classes the Bible, history of the ch of non-Christian religions are dis

Pupils who do not belong to a get instruction in the history of re

l ethics. Each school day in Finland with a hymn and morning prayers. 96 per cent of the Finnish people to the Lutheran Church.

MANY: Russian Zone.—HISTORY oks used by East German boys and of 11 and 12 make Thomas Muenzer al hero of the period which to their s and ancestors was known as the f Reformation and had Martin Luther outstanding figure.

se alarming developments may well be notice in Lutheran churches through- e free world. *The History of the Mid- ges,* by E. A. Kosminski, translated Russian into German, is the source of ation from which teachers and chil- in East German schools draw their edge. History textbooks for other age are also of Soviet origin.

minski does not see the religious sig- ice in Luther's personality and work. es not mention the Diet of Worms, ugsburg Confession, Luther's transla- f the Bible, his hymns, the Small Cate- and other religious accomplishments. d, he places Thomas Muenzer in the ght, less for his Christian faith and ing than for what he tried to do as a olitical reformer and revolutionary. Soviet historians, Luther is a reaction- Although he made a good start in the Twenties of the 16th century, his later plishments are belittled by Kosminski. is said to have sided with princes and s when he should have made a pro- of social and political reform for peas- is own program and that of the Chris- urch of his time.

T GERMAN AUTHORS of another text- or school children of the sixth grade similar statements. Four pages deal uther's early years from 1517. Seven- ages, on the other hand, tell about the d work of Muenzer. One page covers al events, the Augsburg Confession e Augsburg Peace of 1555.

e more, Luther is seen from the point v of class struggle, as if he were hailed by the masses of his time chiefly as a liberator who freed them from social bondage. The sympathies of the authors are clearly with Thomas Muenzer. According to the book, it took almost 400 years—until 1917 in Russia—before peasants, together with industrial workers, gained freedom from feudal tyranny.

School books of that sort and the teaching and study based on them conform to a party program which is called *gesellschaftlich,* or sociological. In this rather harmless sounding name are hidden the Marxist-Leninist tendencies so important to Russian communism. In terms of class struggle, Muenzer is described as having been more "progressive" than Luther.

FORTUNATELY, CHILDREN in eastern Germany have a chance to learn about the Age of Reformation from other sources. In religious lessons taught them by ministers and catechists of the church, they are told about the real Luther and his importance for the Christian church. In learning of Luther's fight against the errors and falsifications in the Catholic church of that time, East Germans can see the errors and falsifications of certain modern ideologists.

PEDAGOGICALLY one may ask if it is not dangerous to tell children the same story in two different ways, the Marxist and the Christian. Must the boys and girls not ask themselves which one is true?

It is not difficult to give them a satisfactory answer. Christian tradition of Luther and the Reformation is so strong in this country that Marxism does not have much of a chance.

With their feelings and faith, school children in East Germany are on the side of Luther. His religious character is much more interesting to them than the program of Thomas Muenzer. Luther's catechism, his Bible and hymns continue to be popular while the peasant's articles of Muenzer and his followers do not mean much. In the psychological war between Luther and Muenzer, Martin Luther has proved so far to be the victor. —R. Z. C.

THIS $180,000 church
icated in June by me
Trinity congregation,
raiso, Ind., and Past
Flesner. Many atten
dedicatory services,
guest speakers that
Chicago Seminary's
Grady Davis (see bel

INDIANA:

Wawasee Camp Holds Final Sessions; Valparaiso Church Dedicated June 8

The Lutheran Summer School of synod was held at Oakwood Park, Lake Wawasee, July 13-20, for the last time. By action of the 1952 convention of synod, the Summer School Board now goes out of existence and the Parish Education Committee of the Indiana Synod assumes the responsibility for setting up a program of leadership training at synod's new Camp Lutherwald.

Highlighting the 1952 summer school were the Rev. Louis H. Valbracht, Chicago, and the Rev. Peter Dexnis, Philadelphia, who conducted the Bible hour and "Go Ye" conferences. Classes were taught by Sister Evelyn Houlroyd, Philadelphia; Miss Ruth Englebrecht, Purdue University; the Rev. Frank Stevenson, Muncie; the Rev. David Holland, Laotto; Miss Janet Weigle, Lafayette; and the Rev. Wilbur Allen, Indianapolis. Total registration for the was 180.

The Luther League of Indiana wi
state convention at Evansville Oc
Announcement was made at th
League Workshop held at Camp L
June 21-22.

TRINITY CHURCH, Valparaiso, dec
new $180,000 church building Jun
cut above). The Indiana limeston
ing was one of the last to be designe
late Hugo C. Haeuser, Milwaukee
Speakers at the week of special ser
cluded Synod President Hanes, Dr. I
Davis, Chicago Seminary; Dr. E. I
Hamma Divinity School; the Rev
Braun of Golden, Ill.; and former p
Trinity Church, the Rev. Paul
Macon, Ga., and the Rev. A. R.
Evansville, Ind.

FIRST CHURCH, Columbus, Indi
completed a $35,000 parish house.
story addition with basement adds
nursery, lounge, children's chapel,
department rooms to the facilitie
church (*see cut opposite*).

PASTOR Ivan H. M
members of the chur
of Bethel Church, Ci
stand in front of ne
cently purchased by
after receiving a
$1,300 from the co
(see Indiana news, a

RISH HOUSE IN COLUMBUS, IND.

Y TRINITY, South Bend, will break
l for an $85,000 parish house soon.
LUKE'S, Fort Wayne, has adopted the
"Debt free by '53." The congregation
to wipe out the $11,000 indebtedness
new parish house so that another
ion program can be started.
MARK'S, Monroeville, has redecorated
erior of the church at a cost of $1,500.
NITY CHURCH, Ft. Wayne, has called
d A. Carlson, Elgin, Ill., as Minister of
Mr. Carlson received a Master of
Music degree from Union Seminary.
PETER'S, Corydon, celebrated its cen-
July 27-Aug. 3.
HEL CHURCH, Cicero, presented its pas-
e Rev. Ivan H. Miller, a check for
for the purchase of a new automo-
The pastor has retired his '39 car in
of a new Plymouth (*see cut opposite*).

ROBERT H. HEINE

Madison Church Rededicated; teer Labor Saves $2,000

MADISON—Dedication of the
eled sanctuary of St. Paul's Church
n June 15 was especially gratifying
"oldtimers" of this congregation,
aw hardships and pastorless periods
en the life of the small parish. The
cation of the building and the hold-
open house climaxed a two-year

PERSEVERANCE

story of the week

EVER SINCE her father died, 20-year-old Joanne Sadler has been helping support her mother and younger brother while trying to complete enough education to qualify as a teacher—her chosen profession.

She managed outstanding enough marks at Roanoke (Va.) High School to capture freshman and sophomore tuition scholarships to Roanoke College in near-by Salem.

This summer, on the basis of her "vivaciousness, attractiveness, popularity and intelligence," she was highly recommended by her college for the $1,200 NAM President's Award. In competition with half a hundred other southeastern college students, she won. NAM officials directed her to plan on accepting the award in person in New York City's Waldorf Astoria Hotel.

Roanoke College President Sherman Oberly made reservations for Joanne, her mother and himself on an afternoon American Airliner the day of the shindig at the Waldorf.

MOMENTS before leaving home for the airport, a telephone call informed them their plane would be late. Six hours later the flight was cancelled; they returned to the campus to begin the five-hour auto trip to Washington. At four next morning, they had arrived at National Airport, boarded their New York bound plane. It circled the field once, returned with engine trouble.

Dr. Oberly pulled necessary strings, got seats on the next flight. Landing at La-Guardia two hours later, they discovered a strike among the limousine drivers. Cabs were at a premium; the one that finally took them downtown blew a tire on the FDR highway.

Hailing an empty ambulance, Joanne got them to the Waldorf Astoria "just in time" for the presentation.

Her comment: "The trip here was the hardest part of getting this scholarship!"

—DICK SUTCLIFFE

program conducted by the pastor and his 150 communicant members.

Dr. Frederick D. Boldt, Fremont, Nebr., former pastor and past president of the Iowa Synod, was the rededication speaker. Memorial gifts were dedicated by Pastor G. E. Wick. Dean A. O. Boatman and Dr. Merle W. Boyer of Carthage College assisted.

Remodeling plans were drawn by Ewald Froese, architect, early in the spring of 1950. The need for additional facilities and a churchly sanctuary within the framework of the present building was skillfully met. The construction company proceeded on a "cost-plus" basis, allowing the men of the congregation to complete items such as a retaining wall, finishing basement walls and upstairs ceiling, laying of tile, etc. In this manner more than $2,000 was shaved from $45,000. The women sewed, assiste kitchen work and the final cleaning

Improvement programs are unde a number of Iowa congregations. St Davenport, dedicated its large th church house on May 18. Rededicat monies and open house, June 15, a two-year remodeling program at S Fort Madison. The beautiful new S Davenport, is nearing completion. Lutheran, Oxford Junction, and Fir Rapids, are in the midst of ambi building projects.

Services are being held in the N Davenport mission area under the of Mission Developer W. F. Furm

NADA PC

PENNSYLVANIA:

"Caravans" Well-received Throughout United Lutheran Church, R

PHILADELPHIA—"The finest practical program ever offered to local c tions by the Luther League of America!" That's a statement being made fr quently each day by churchmen in the United Lutheran Church who have the LLA's "Caravaning Program" in action in their own areas.

Caravaning is a program of "youth serving youth." Each caravan is composed of three to four of the "cream" of ULCA youth between the ages of 17 and 24 who are willing to spend their summer vacation helping to put other congregational youth programs on a more solid footing.

Caravaners assist in Luther League organization, evangelism, long-range program presentation, congregati community service projects as well ational and fellowship activities. usually spends from three to fou one parish before moving on to a

Proof that the young people are each caravaner must pay his own

PRIOR to Luther Le avaners going out ment" this summer, for briefing sessions of Wittenberg C Springfield, Ohio. H learns some peppy re songs which, added tional and spiritual equipped them to se Lutherans throughou

Th

members of First
Waterbury, Conn.,
ed this new church on
5, reporters from the
ess wrote: "The church
members and most of
ust have shown up for
dication." Participants
ressive ceremonies in-
New York Synod Pres-
rederick Knubel. Pastor
Heydenreich and Build-
mmittee Chairman
Reiter. The church is
diagonally on a cor-
in order to "accomplish
us effect," according to
nitect

"briefing sessions" from his home and
om the last stop of his itinerary to his
atter the program has been com-
In between, the Luther League of
a foots the travel, board and lodging

e Caravan Program was inaugurated last
mer, was enlarged this year to include 75
A congregations in the U.S. and Can-
During recent weeks, caravaners have
ed in Canada, Connecticut, Illinois, In-
a, Maryland, Minnesota, Nebraska, New
ey, Pennsylvania, South Carolina, Ten-
ee, Texas and Wisconsin.

ng the 19 caravaners from 16 states
orked this summer were: Phyllis
Hammond, and Rhonda Tucker,
Ind.; Ann Dufford, Erie, Pa.; Flor-
ray, Marion, Va.; Helen Habermann,
ille, Ill.; Beth-Anne Kreiser, West
Beach, Fla.; Judith Lindberg, Grand
Mich.; Martha Lippard, Statesville,
rances Summers, Kings Mountain,
Barbara Nestander, Omaha, Nebr.;
arker, Clinton, Iowa.; Doris Prill,
illis, Wis.; Miriam Shealy and Melba
Leesville, S. C.; Billie Grace Un-
Flatonia, Texas; Bill Crouser, San
alif.; Paul Schult, Hasbrouck Heights,
John Stacy, New Springfield, O.; and
Charles Koons, Parkersburg, W. Va.

Real proof of the success of the caravaners' efforts, however, could come only from churchmen willing to comment:

(Minnesota): "Our delightful opinion as to caravaners is that they're wonderful. Bless their God-inspired lives; they sure are living witnesses of His power in them, in the League, and in His Church."

(Indiana): "The personalities of our caravaners made a tremendous contribution. My own young people came out of the meetings with a drive to follow the caravaners' advice."

(Wisconsin): "The young people of our caravan were an inspiration to our young people—as well as to our hosts. One of the hosts called me and thanked me for letting one of the girls stay in her home. She was astonished at their ability and consecration."

(Texas): "The caravaners' visit to our church has created a greater confidence and willingness on the part of the Leaguers to really want to emulate the interesting manner in which topics were presented . . . The varied program of activities each evening appealed to and kept the interest of our young people to the extent that each evening the attendance was larger than on the preceding night."

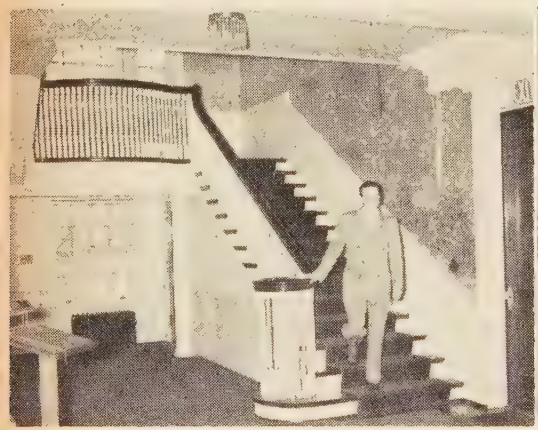
R. T. S.

NEWS IN THE CHURCHES

MINNESOTA:

Duluth Church "Exudes Luxury"; $25,000 Fence Secludes Fish Pond

DULUTH—"Hand-painted walls line the mahogany and white bridal stairway of St. John's English Lutheran Church," wrote Arthur Wiley King, staff reporter of the Duluth *News-Tribune* recently. "As though that were not enough luxury for a $15,000 church, the pastor's spacious apartment has three fireplaces, the lawn is a terraced picnic area bedecked with flowers, a fish pool, marble benches and imported Viennese fountain and cozily secluded by a $25,000 iron grill fence.



PASTOR Stanley E. Anderson (left) descends "bridal stairway" of St. John's Church, Dul... to Colonial Chapel (right) which formerly was three rooms in an old residence (Minne...

"This unique church home is the result of the determination of 17 men and women who met in a room in the YWCA where they had been holding services since their first church was damaged by fire and the congregation disbanded.

"St. John's was founded in 1884, their first church built on the corner of Lake Avenue and Third Street. Fire destroyed this church on Easter Sunday of 1942. This, coupled with the pastor's resignation in June of that year, caused the congregation to drift to other churches. Only a small... men and women calling thems... Lydia circle, after the biblical Lydi... home a group of Christians met, ... the church, first meeting in home... the YWCA.

"Meanwhile, the synod presiden... nothing from St. John's regardi... pastor, decided to send a mission... to Duluth to try to salvage the con... He had the names of only two me... the missionary to contact.

"Then he received a letter from... group meeting in the YWCA askin... That sped things up and the Re... Luther Stump came to Duluth a... leader of St. John's.

"Effervescent Joe Stump, as h... popularly known, was all the tena... congregation needed.

"It wasn't long until someone ... the old Ordean residence. The ... raised $1,000 on the spot. When ... members were told they increased ... but not enough to pay the full $10... which had to be in cash. The syn... an appeal and loaned St. John's co... the money.

"The late Sidney Sorenson de... Colonial chapel. This entailed te...

nirrors, sealing up two fireplaces and g over hand-painted, Japanese designs sun room which became the chancel. rary and drawing room became the r auditorium with a seating capacity t 145. Sliding doors connect this with ep-carpeted foyer for overflow at-e.

organ, altar, baptism stand and rail- all that came from the old church. the pews, designed especially to fit hitecture of the building, are snow vith mahogany trim.

the social room, there still hangs a crystal chandelier. The large kitchen n butler pantries. The basement has ansformed into Sunday school rooms. cond floor is a luxuriously spacious ent with two bathrooms, a study and rnistic kitchen. This is the home now or Stanley E. Andersen and family

rd floor has guest rooms, a playroom pastor's children, a church office and room destined to become the youth but which was the ballroom.

charming two bedroom custodian ent has been built over the three-car arage.

re also is a private phone system con- the various areas of the three-story and the garage."

SYLVANIA:

hn's Choir Presents Festival; eth Church Lashed by Storm

ENTOWN—St. John's Church wed last month when the fourth choir festival was presented by the of the congregation under the di- of Maestro Giuseppe Moschetti. stival was sponsored by the choirs John's and the Brotherhood of the wn Conference (Ministerium).

ddition to the superb church music ed, audience reaction was highly fa- to the tasteful decorations of the nave. The stately Gothic-style nave was decked with dogwood, lilacs and tulips.

STAFF MEMBERS of "The Lutheran" happening to glance out sixth floor windows of the Muhlenberg Building frequently saw this scene last month during building's repointing. Although workmen labored in comparative quiet high above the downtown street, air was punctuated every five minutes with cry: "Bucket of mud!" shouted from scaffolding to street, directing boy to send more mortar up via rope lift. Portions of ULPH were sand-blasted giving eight-floor structure "washed face" look

Ten minutes of fury lashed across Nazareth and surrounding countryside July 21 sending the steeple of St. John's Church (Nazareth) crashing into the churchyard many feet below. The storm of wind, hail and rain struck the community so quickly that no one was able to provide protection against it.

DR. I. N. JOSEPH, a native of Gummampadu, Madras, India, who came to the United States a year ago on a scholarship provided for by the ULCA Board of Foreign Mis-

PARTICIPANTS in th dedication of Christ Linglestown, Pa., are right) Pastor Robert Dr. Charles R. Keiter rium President Emil and Pastor L. W. H

sions, is now a surgical resident physician on the staff of Bethlehem's St. Luke's Hospital. In a feature story in a Bethlehem newspaper recently, he declared, "The United States is a wonderful country. I am very impressed by the prosperity (here). Especially by the cars, moving in long streams through the streets . . ."

Calling attention to the scarcity of food in India, Dr. Joseph told his interviewer, "Here (in the United States), I see no beggars, no blind or crippled people lining the streets asking for alms as in my homeland." His interviewer agreed.

Recently, the Indian accompanied some 30 young people of St. Matthew's Church, Bethlehem, to the leadership training camp at Shawnee and was quite impressed with them. "I've never seen anything like it (the young people) before," he said.

Dr. Joseph is a graduate of Andhra Christian College in Guntur and the medical college at Vizagapatam where he served one year as an interne. He was for two years a resident physician at Kugler Hospital in Guntur and three years as medical superintendent at the Lutheran General Hospital in Rentichintala.

He plans on spending one or pos years at St. Luke's Hospital, then to India to serve as surgeon at th Lutheran Hospital, one of eight maintained by the ULCA in India.

HENRY W. SN

ENEMY LOVED

Robert Nishiyama, former Kamik for the Japanese air force during War II, received his bachelor of art from Lafayette College this summ wife and young son were present ceremony.

Bob's education was financed th scholarship created by Mr. and Mrs Johnstone, of Dowingtown, Pa., wh Robert, was a sophomore at Lafaye he entered the United States arme during World War II. Private J was killed fighting the Japanese o

"In the event I'm killed in acti American had told his parents b left, "set up a scholarship fund for nese war veteran with the proceed life insurance!"

H. V

ARCHITECT'S drawing of Harter Hall, dormitory to house 126 Thiel College men. Groundbreaking took place June 2 for building named in honor of the late Prof. N. W. Harter, math professor at Thiel for 41 years

EY ANN SWANSON, of Britain, Conn., was in- parish worker at First ı, Louisville, Ky., on June Pastor Arthur Huffman. ı Hartwick College grad

AM A. HUTH has been er of St. John's Church, nville, N. Y., for the past rs, was honored recently ngregation and Pastor erson, who pinned a gold et with diamond chip on uth's lapel

BRIEFLY SPEAKING

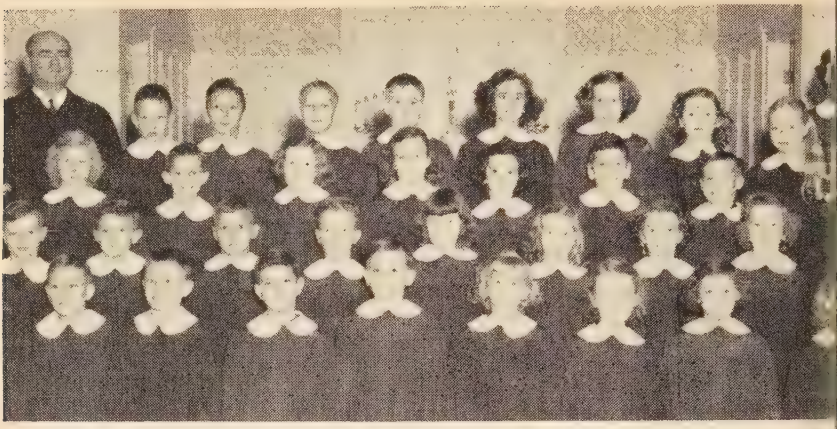
When U.S. military authorities requested Methodism's Dr. Norman Vincent Peale (Marble Collegiate, New York City) and United Lutheran Dr. Edward Trail Horn, III (Trinity, Germantown, Pa.) to serve as a special two-pastor team to conduct 20-day retreats in Korea and the Far East this fall, the latter declined, explaining that commitments in Seattle (ULCA convention) prevented his acceptance. The military counter offer: "We'll fly you and Peale to the Orient at the last moment, fly you to Seattle in time for your convention, then fly you from Seattle to Philadelphia to have you back in your parish as soon as possible!"

Voyage 98 eastbound (United States Lines' "S.S. America") was highlighted last month by an all-Lutheran service. Pastor K. B. Neumann read the scriptures; Chicago Seminary's Dr. Joseph Sittler preached; Atlanta, Ga., Dr. John R. Brokhoff offered the general prayer; and Ohio Synod's Pastor F. E. Strobel pronounced the benediction. The group was en route to Hannover.

When Pastor O. S. Goerner returned with his family following the Ohio Synod's summer school he discovered a new five-piece chrome dinette set in the kitchen. Since there was no card or note attached, the pastor approached the local furniture dealer who would only offer: "Consider it an anonymous gift from someone in the church." Not satisfied, Pastor Goerner kept his ears open, soon learned that a certain parishioner knew the secret. "If *you* don't tell me," pled the pastor, "I won't know whom to thank!" The reply: "Thank the good Lord and forget about it!"

When her two sons were offered jobs mowing the cemetery grass, a Western Pennsylvania mother agreed "providing they get no pay for it; my boys can do that much for their church." Church officials pointed out, however, that funds for the job would come from charges made to plot-owners, not from the church treasury." "Well, maybe that's different, then," the mother agreed, whereupon the boys took the job with the understanding that the church paymaster turn their paychecks over to their oldest sister who needed money for her freshman year at college.

A New York City miss (age 3) wanted to know "Why, when we pray, do we ask God to 'lead us not into Penn Station' "?



ADVENT'S JUNIOR CHOIR HELPED MAKE A DIFFERENCE AT SUNDAY VESP
. . . attendance leaped from 79 to 176 after programs began

SOUTH CAROLINA:

Unified Program at Naval Base Results in New Life For Vespers

CHARLESTON NAVAL BASE, S. C. —Sunday Vespers have taken on new life at Advent Church, Naval Base. It all came about last October when Pastor Fred E. Dufford's plan for a unified program was inaugurated.

To carry out the idea of "Family Night," the evening service was so planned that something of interest to all ages would be in progress for the hour and a half period, which begins at 7 o'clock. The first 30-minute period is a simple worship service led by the Junior Choir, composed of 35 voices. This is usually composed of hymns, responsive readings and prayers, but is varied occasionally by having public Luther League, missionary and brotherhood programs. An offering is received during the worship service by the Luther League ushers, and this offering is sufficient to care for the budgets of the Leagues, the Children of the Church and the expenses of the services.

From the worship service the Leaguers and Children of the Church march to the Parish House where they meet in groups for 30 minutes of study, using the mat ignated for their regular program remain in the nave of the church formal study conducted by the p

An interesting phase of this st brief report given each week Scouts," appointees who give an item from "The Lutheran" and an general reading.

From the study period, all retu church where a religious film When available, this is a picture for use in the United Lutheran otherwise, pictures of religious s scheduled through the National Fi have proved helpful.

Since using this form of service age attendance has increased from Much of this gain is reflected in organizations. It is most encourag entire families worshiping togethe day evenings, says Pastor Dufford.

PENNSYLVANIA:

Brotherhood Retreat Attract Davis, Reese, Kidd Are Spea

WILKES-BARRE—"Faith i was the theme of the Third An

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

n Laymen's Retreat held at Camp
nwood, near Hauto, Pennsylvania,
ne 28 and June 29. The Wilkes-
and Pottsville Conference Brother-
sponsored the event, attended by
ximately 200 men.

weather was good so that all meet-
ere held outdoors in a natural amphi-
r, providing circumstances most fa-
e for spiritual reflection and medita-

Saturday afternoon the group was ad-
d by Dr. H. Grady Davis of Chicago
ary. In the evening hymn-singing was
y Arthur Silliman of Holy Trinity
h, Palmerton. The songfest was fol-
with an address by the Rev. Lawrence
ese, associate secretary of the Parish
Church School Board. Both speakers
ted interesting and inspiring lectures,
ced by the spirited discussions which
ymen participated in after each lec-
ture. The Rev. Samuel E. Kidd, pastor of Grace Church, Norristown, was retreat chaplain.

Sunday morning, Roy Johnson, Christ Church, Hazleton, taught the Sunday school lesson. The school was followed by a church service led by Chaplain Kidd.

"To become acquainted with Lutheran men from other churches and communities, to rub shoulders with a number of pastors, to learn to know better some of the leaders of the Lutheran Church, to worship in a temple not built by human hands and to receive the Holy Sacrament in an area surrounded by beautiful trees and illuminated by the glorious sun was indeed a rich experience," said one churchman.

In charge of plans and arrangements for the third annual Lutheran Laymen's Retreat were Peter Yurick and W. K. Thomas, both members of Trinity Church, Lansford.

HOBSON M. ZERBE

BEFORE and AFTER pictures of the chancel of St. Michael's Church, Trenton Avenue and erland Street, Philadelphia, show what happens between the time an architect like Lutheran s A. Scheuringer arrives on the scene and the completion of his suggested renovations

"FIRST REPORTS that the Manchester (Minn.) tornado 'wiped out everything but the (ELC) Church' were slightly exaggerated," reports ULCA Pastor Charles Dion from near-b Lea. The church (left) was one of few buildings not extensively damaged although a of its windows were blown out. The Manchester town hall, only a few feet from the ch blown down the street into splinters. "A beer parlor is also supposed to have escape damage," continued Pastor Dion, "so the moral is a bit confusing!" Lutherans in Alb Salem Church joined others in area to contribute food and clothing during emergency. wrecked home is surveyed by unharmed owners (right) (Photos courtesy Albert Lea "

PENNSYLVANIA:

Lancaster Mission Builds Home, Raises $1,000 for Pastor's Car

LANCASTER—To reduce the indebtedness of their church property by $3,000 in 1952 would be enough in itself for the congregation of St. Matthew's Church, Lancaster. But this mission of the Central Pennsylvania Synod has been more than active in reaching its objectives and goals as well as undertaking new projects.

Fully aware of their present obligations, both in current expense, benevolence and debt-reduction, they recently discovered they needed a new parsonage for the pastor and his family, they decided to build a parsonage which by the time it was finished, was conservatively evaluated at $25,000.

The congregation secured a first mortgage on the new parsonage of $5,000 from a local bank and a mortgage of $7,000 from the Board of American Missions. With the sale of their present parsonage and a $3,000 cash building fund raised by the congregation, they hope to be able to finance the new parsonage. Regulation "X" required that any additional amounts should be cash by the congregation. Therefore, since they an additional $2,500, they set about it. (This meant that cash cont would have to top $5,500.)

Members decided on Palm Su raise an additional $2,500 as needed months. All evidence indicated the do this by the end of July. The c tion, by donated labor of the mem the concrete work, the wiring, pain installation of hardware, some carpe the grading, in addition to the fact contractor (a member) donated his all discounts. An open house was he parsonage on Sunday, May 18. T pastor and his family are enjoying t home.

> This would have been enough for age congregation to have undertak one year. But the pastor neede There were those who felt that thi help. They decided to raise $1,00 a new car and to arrange for the of the balance at the local bank cent interest. Today the pastor a new car.

PASTOR DANIEL BERGSTRESSER rep they now have their 200th confirm ber.

MARTIN I

H CAROLINA:

ue Plan for Retired Ministers and Missionaries To Be Pursued

RANITE QUARRY—A generous gift by an interested laywoman has made le the beginning of a unique synod-sponsored program for retired Lutheran ers and missionaries in Carolina.

F. L. Conrad, president of North ina Synod, has enthusiastically an- ed that synod has received a gift of specifically for this purpose from Beulah Lyerly of Granite Quarry, s a member of Christiana Church. act includes approximately 14 acres f Granite Quarry on the Salisbury- narle highway.

unusual gift came as a result of con- es arranged by Harry E. Isenhour, an of synod's Committee on Homes tired Ministers.

Chairman Isenhour reveals that tentative ns for future development of the property for a layout in the form of a court, lead- off the highway, affording large lots away n the highway traffic.

e homes to be erected on this new ty," he said, "according to present will be modern in design, especially ed for the needs of aged people. The unit homes will be on large lots, giving space for gardening, flower-growing, ard. Retired ministers and mission- of the Lutheran Church will be fur- the homes rent free for their life- The development of this project will it possible for the retired servants of urch to live on the all-too-small pen- f the church, without spending a part ir income for housing."

of proposed project is in the heart of n county where there are 14 Lutheran es.

ther plans will be made by the execu- ommittee of synod. It is hoped that l homes will be under construction uary 1.

ar as is known this is the first project kind in the United Lutheran Church.

DAVID F. COOPER

PENNSYLVANIA:

Steel Strike Affects Church Life; Prayers Offered; Vacations Cancelled

JOHNSTOWN—The 16,000 or more men employed in Johnstown's two big steel plants have returned to work. However, the effects of the 53-day strike will be felt in this city and other communities of the Allegheny Conference for weeks and months to come.

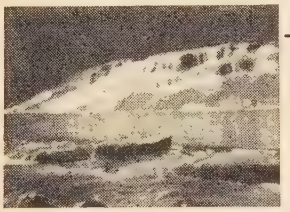
Special prayers were said in Johnstown churches asking that a just and speedy settlement of the strike be made. One of the city's large Presbyterian churches inaugurated a work plan whereby men idled by the strike were put to work on a basement renovation program.

Because of no shift work and the fact that vacations had to be cancelled, church attendances during June and July were above average. Church offerings reflected the financial plight of the community. A welcome sight now is to see a steelworker waiting for a bus, lunchbox in hand, instead of sitting idle on a bench in a public park.

A half-million-dollar cathedral of the American-Carpatho Russian Orthodox Greek Catholic Diocese will be built in Johnstown. The cathedral will have a seating capacity of 800. Plans to build the Byzantine structure here were made after the diocese named Johnstown as its headquarters in 1950. The diocesan bishop will make his headquarters in Johnstown after the cathedral is completed.

GRACE CHURCH, Rummel, dedicated a brass cross and two floor candelabra recently. Dr. George H. Berkheimer, secretary of synod, was speaker.

DR. JACOB S. RUDISILL, pastor of Christ Church, Harrisburg, spoke at union vespers in Johnstown's Roxbury Bandshell the last Sunday in July. ROBERT G. SANDER



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Pastor, St. John's Church, Scranton, Penna.

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MICHIGAN:

Synodical Camp Reports "Over Superhighway Dictates Reloc

DETROIT — Overflowing enr of the young people of synodical gations crowd the Lutheran S Camp, owned by synod and opera its fourth consecutive year this s Most of the leadership and teac provided by pastors and volunt congregations supporting project.

Other leadership for the six-we gram was provided in the persons Paul Durkee and Miss Rosemary the Foreign Missions Board; the Rev. Hoefler by Wittenberg College; Siste Houlroyd by the Deaconess Boar Stacy by the Luther League of Amer Zeb Trexler by the Lutheran L Movement for Stewardship.

PROPERTY OF Augsburg congregat troit, has been condemned by the ci der to make way for a Detroit superh The Rev. Lightner Swan has announ a city block in a Detroit suburb h acquired for relocation and building.

ST. MATTHEW'S congregation wa ized in Allen Park, June 15, with charter members. There were 165 present for the organization service Park Presbyterian Church. The Rev Belles, president of synod, preache ganization day sermon, and Dr. Knudsen represented the Board of A Missions. The Rev. August Muell graduate of Hamma Divinity Sch installed as the first permanent p July 20.

THE REV. ROBERT HASKEL, one year's graduates of Hamma Divinity was installed as pastor of Nativity. on June 4 . . . June 22 the REV. ROLIK, 1952 graduate of Chicago S was installed as the assistant pastor Church, Detroit.

y 20 the Rev. Edward L. Gard, pastor nity, Hillsdale, announced his resigna- o his congregation. As a member of serve Officers' Corps in the Air Force l go on active duty at Barksdale Field, eport, La. Chaplain Gard is the only er of the Michigan Synod on active is a military chaplain.

MBERS OF St. John's congregation, Rivers, observed "open house" on 20 for their pastor, the Rev. John r, and his family. A new parsonage to the church building by a breeze- as dedicated this summer.

REV. GEORGE GARVER, Ascension, c., announces the purchase of a new iage by this congregation. Extensive s and remodeling of the Ascension g include the demolition of an old iage, attached to the church building, er to provide parking facilities.

ING the cornerstone of the new build- St. Timothy mission, Oak Park, was une 29. The building of modern gothic , planned by Architect Norman Man- has been under construction since lbreaking on Easter Sunday.

REV. ROBERT LIGNELL, for two years nt pastor of Trinity, Grand Rapids, ed June 1 to accept an assignment as missionary with the Board of Amer- Missions. Pastor Lignell will develop ion congregation in northeast Grand s.

ALFRED G. BELLES

NTRIBUTORY PENSION N AMENDMENTS

Article dealing with Amendments in ontributory Pension Plan requires that nendment to said plan must be pub- in three issues of the official church at least thirty days prior to the gen- onvention at which action thereon is

lotice is herewith given to the Church t the following amendments will be sub- ted to the Seattle Convention by the rd of Pensions and Relief:

1. That the words "and Relief" be stricken from the Constitution of the Contributory Pension Plan, Article I, Definitions (b), so that the amended Constitution of the Contributory Pension Plan, Article I, Definitions (b) will read "The term *Pension Board* shall mean the Board of Pensions of the United Lutheran Church in America."

2. That *Article IV, Congregation Contributions,* be amended to read as follows: (Any part of the present Constitution to be deleted has been put in parenthesis, and any new material is italicized.)

"ARTICLE IV.
"CONGREGATION CONTRIBUTIONS

"Each congregation served by a member shall contribute an amount equivalent to *eight* per cent of the salary of such member. (However, during the first year of the operation of the Contributory Pension Plan, the congregation contribution shall be two per cent; during the second year, three per cent; and thereafter, four per cent.) Such contributions shall be items of current expense and not of benevolence.

"All such congregation contributions shall be subject to a deduction by the Pension Board of not to exceed one-eighth *of the first four per cent* thereof toward the expense of administering the Contributory Pension Plan, and a further deduction of not to exceed one-eighth *of the first four per cent* thereof for the contingent fund. The balance of each such congregation contribution shall be credited to the individual account of the member serving such congregation and shall be increased by the interest credits thereon. In the event that a congregation served by a member does not contribute as hereinbefore provided, then one-half of the amounts which would otherwise have been deducted from the congregation contributions for administrative expenses and for the Contingent Fund, shall be deducted from such member's contributions."

The first amendment is a recommendation by the Board of Pensions alone. The second amendment is a joint recommendation by the Board of Pensions and the Executive

Board of The United Lutheran Church in America.

THOMAS L. CLINE,
Executive Secretary,
The Board of Pensions

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DECEASED

Rev. W. Blair Claney

The Rev. Wilkins Blair Claney, pastor of the Pittsburgh Synod, Meadville Pa., July 5. He was 80.

Born June 2, 1872, in Pittsburgh, was graduated from Gettysburg C 1900 and from Gettysburg Seminary Ordained by the Pittsburgh (Genera Synod in 1903, he served subsequ pastorates in Kellersburg, Chicor burgh, Smicksburg, DuBois, Blairs Etna. He retired to live in Meadv a 21-year pastorate in the latter co

Surviving are his wife, Mrs. Ada Claney; a son, the Rev. W. Blair Cl superintendent of the Bethesda H Children, Meadville, Pa.; and thre children.

The funeral service was cond Meadville by Pastors John T. B George E. Little and G: Lawrence man. Burial was in Gettysburg, Pa.

Rev. Carl F. Intemann

The Rev. Carl F. Intemann, Grace Church (Bushwick Parkway field Street), Brooklyn, N. Y., died He was 74.

Born in Brooklyn, Pastor Intem a graduate of Wagner College and phia Seminary. He was to have c his golden anniversary as pastor Church as well as the golden an of the congregation this fall.

Surviving are his wife, Mrs. Riether Intemann; two sisters, Miss and Edith Intemann; and a brothe Intemann.

Mrs. Edward C. Ruby

Mrs. Carrie Bailey Ruby, wife o ward C. Ruby, retired pastor of th Pennsylvania Synod, died in York, 18. She was 85.

She was a member of Advent where her husband had served as ular pastor.

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/iving are her husband; a daughter, Luther Ruby, York; three sisters, Mrs. eth Moody, Mrs. O. B. Slade and Miss 1 Bailey, all of New Freedom, Pa.; and her, Robert Bailey, also of New Free-

funeral service was conducted in York 1 by the Rev. Walter Webner. Burial New Freedom.

CALENDAR

Women's Missionary Society convention, South Carolina Synod. St. John's Church, Spartanburg

Biennial Convention, Brotherhood, United Lutheran Church in America. Luther Memorial Church, Thomas Circle, Washington, D. C.

Triennial Convention-Congress, Women's Missionary Society, United Lutheran Church in America. Bellevue-Stratford Hotel, Philadelphia, Pennsylvania

Biennial Convention, United Lutheran Church in America. Olympic Hotel, Seattle, Washington

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Applications now being considered for the Fall Class.

Write to
Director of Nursing
Lutheran Memorial Hospital
Newark, New Jersey

in conclusion . . . . . .

THIS HAS BEEN a great year for conventions. Beside the political conclaves and the regular synodical gatherings, we've just had a World Missionary Conference and the Lutheran World Federation Assembly in Germany. Now the World Conference on Faith and Order is meeting in Sweden.

Next convention of importance to members of the United Lutheran Church will be held in Seattle in October. It will mark the fourth time our church has traveled west of the Mississippi and the first time west of the Rockies.

The interesting civic and religious background of the Pacific Northwest has been outlined in a series of articles published in recent months in THE LUTHERAN. It's far from the heart of ULC territory. Most delegates will have to travel thousands of miles. But it's reported as a rich mission field.

Sponsors of Seattle as a convention site began their propaganda six years ago at Cleveland, when they handed out delicious apples. Their hope is that meeting in the far western city will bring forth a different kind of fruit—the growth and development of the church in that area.

TWO ITEMS SEEM DESTINED to cause most curbstone discussion and occupy chief attention of delegates. One stems from a new grass-roots interest in the contents of the proposed service book and hymnal which will be published in the not-too-distant future as a joint project of several Lutheran bodies.

The convention will receive memorials from a dozen synods asking that the new Revised Standard Version of the Holy Bible be used for the proper epistle and gospel lessons. The Augustana Church made a similar request several years ago.

Adding fuel to the fire was t
ment made by the Joint Commi
the Common Liturgy to the A
Church saying that 24 arbitrary
were planned in the text of t
James Version to be printed in
book. The commission admitted
tain expressions in the present t
not understandable.

Considerable heat and some
likely to be generated on this s
Seattle. Proponents of the "
King James" and the "altere
James" will vie with those who
new RSV. Augustana went so
advocate publication of a separ
for its own use, utilizing the R
proposal would actually defeat
pose of the common hymnal an
book, which was intended to u
therans of different backgrounds
forms of worship.

MORE IMPORTANT but less pub
consideration of pensions, a mat
tense discussion at almost ever
convention.

Some synods have supplemen
sions for their own retired pastor
have petitioned the ULCA to in
minimum allowances. The presen
for retired and disabled pastors
widows has been made possible
generous allotments from "Part
of the ULCA budget.

The proposal jointly to be
Seattle by the Pension Board
Executive Board calls for an
minimum of $900 for pastors,
widows. This will cost about
more a year for 30 years, to be
the budget starting in 1954. It se
enough to do for the church's

—ALBERT P. STAUD

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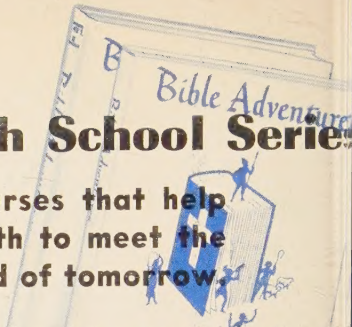
In Time for School This Fall!

The Weekday Church School Series



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WEEKDAY CHURCH SCHOOL?

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HOW?

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